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THE PALM AND OLIVE BRANCHES OF PALM-SUNDAY.

FRESH branches of evergreen are blessed on Palm-Sunday. They are carried in procession in solemn remembrance of Christ's entrance to Jerusalem, and the faithful Catholic takes with him a sprig and reverently fastens it over his bed or near an honored image of the Saviour or the Virgin-Mother or some Patron Saint. It is a blessed object, and the prayer of the Church, in virtue of Christ's passion, has imparted to it a grace which like a charm dispels the darkness and malice of the demon, even as the clear light of the sun checks the evil pursuits of the prowling sinner.[1] But that small branchlet of green has its language. It speaks of the cross and the crown. It utters a wail of sorrow, but one so unmistakably like the soft, low prelude to a song of triumph, that the tears it causes only intensify our hope. Let us briefly study the meaning of that sprig. It may add to our Easter-joy. To understand the Church is always a help towards heaven. Where is the child whom we should

[1] The character of these graces is set forth in the rite of blessing in these words: Ut quicumque ex ea (oliva) receperint, accipiant sibi *protectionem animæ et corporis.* And further on: "Ut in quemcumque locum (rami palmæ et olivæ) introducti fuerint, tuam benedictionem habitatores loci illius consequantur, et omni adversitate effugata, dextera tua protegat, etc.

give up as lost whilst a mother's voice can still reach it, even though it be far away and across a wide chasm. And to the priest the palm-branch on the wall in the homes of his people is a consoling gospel, which he may interpret without straining as he meets them in sorrow and hardship, in sickness and death. It is an image and a pledge to them of his own sacred ministry, a token of the blessings of sacrifice, of peace and of victory.

The prayers of the Missal which are used in the blessing of this day make mention only of palm and olive branches. But the Rubric which precedes the form of blessing states that boughs of other trees may likewise be blessed.[1] There is a reason for this. St. John, describing the triumphal entry of Our Lord into Jerusalem, tells us that the Jews "took branches of palm trees and went to meet him."[2] St. Matthew and St. Mark say that others "cut down boughs from the trees and strewed them in the way,"[3] not mentioning any particular kind of tree. However, we know that olive trees abounded in the neighborhood of Jerusalem, and that Our Lord entered the city from the side where Bethany lies, that is to say, passed by Mount Olivet. It is natural to suppose that the branches strewn in the way were taken from these trees. The Rubric of the blessing of palms does not, as we said, exclude other trees, and in former times it was quite a common practice to bless even flowers, whence the day is sometimes called by older writers *Pascha floridum*. The symbolic meaning which the Church attaches to the branches which are blessed is restricted to the palm and olive, and the different shrubs actually used are merely substitutes for these. That she intends a symbolic meaning in the blessing of these branches is quite plain from the words in the Missal where she prays that the minds of the faithful may be opened

[1] Sacerdos indutus pluviali violaceo, vel sine casula . . . . procedit ad benedicendum ramos palmarum et olivarum sive aliarum arborum.—Rubr. Miss. Dom. in Palmis.

[2] John xii. 13. [3] Matt. xxi., 8; Mark xi. 8.

to the full understanding of the mystic significance of the objects, i. e., the palm and olive, which are blessed and presented to the people on this day.[1] The palm branch stood from very ancient times as an emblem of *victory*. In the Eastern iconography we meet it constantly as the symbol of *divine blessings*. In the Old Testament it is used as the expression of *justice and virtue:* The just man shall flourish like a palm tree.[2] Sometimes also it signifies *immortality*, as when Job speaks of his days after death being multiplied like the palm tree.[3] In Christian symbolism its most common meaning is *martyrdom*, but it also stands simply for *death in Christ*, whilst the Greek word "phoenix" (signifying palm) has connected it with the fabulous bird of the same name, whence both images are indiscriminately used in the early Christian art of the Catacombs to designate the *resurrection*.

The reason of this manifold symbolism in the use of the palm-branch arises out of the characteristic qualities of the tree itself. It is said to possess a wonderful strength, so that it will yield to no obstruction, but in process of its upward growth overturn the heaviest weight placed upon the sprig or branch. The old writers, following Aristotle, maintain that this was the reason why it was placed in the hand of the triumphant conquerors among the ancient nations. It was symbolic of their strength, against which no enemy could prevail. But the beauty of its tall and graceful form, often solitary on the sunny plain, though never far from the water; the symmetry of its long and slender leaves gathering into a perfect head; the peculiar verdure of its foliage standing out against a fair oriental sky; the sweetness and healthy quality of its fruit; these and kindred character-

[1] Da, quæsumus, ut devota tuorum corda fidelium salubriter intelligant quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit.—Ex oratione: *Deus qui miro*, etc.

[2] Ps. xci. 13.

[3] Job. xxix. 18.

istics make it a blessing and a joy to the eastern people. The olive claims an almost equal share of admiration, though for different reasons. It is not an emblem of victory, but of *peace* and *industry*. The fruit of the olive tree gives forth a rich liquid used in the *consecration* of priest and king. It *heals* the wounds of the sick. It *nourishes light* and serves in various ways as *food*. Thus it has likewise become a symbol of divine blessings, and the most classic of all Roman farmers, Columella, gave to it the name of "first among the trees," for, whilst it supplies the numerous needs of man, its vitality hardly yields to that of the palm.

All this must give us a clue to the meaning of the palm and olive branches which are blessed this day, and of which we carry with us the remembrance in the small spray placed in our hands on Palm-Sunday. No doubt the fact that the children of Jerusalem received the Son of David with branches of palm and olive in their hands, contained a prophetic allusion to the character of the Messiah as king and priest, as conqueror of sin and death and dispenser of heavenly blessings. It seems even as if that blessed multitude rejoicing in the triumphal entry of Our Lord into the city of Sion had been conscious of this symbolism.[1] We know that Our Saviour had explained to His disciples what would take place within the following week, and the authentic revelations which have in later days thrown light upon this part of our divine Lord's life indicate that the details of this entrance had been prepared by Himself with a view of teaching His followers in a kind of acted parable the true character of His mission and its present accomplishment. But even assuming that only the few, nearest to the Divine Heart, Mary, St. John, and the weeping Magdalen, had entered into the full meaning of these figures, the following days threw a sure

[1] In one of the prayers used for the blessing of palms, occurs the following passage: Intellexit enim jam tunc illa hominum beata multitudo *præfigurari* quia Redemptor noster, humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus ac moriendo triumphaturus.

light upon the action. The signs of Palm-Sunday were but the forecast of its glorious octave, with the sad vigil of Good Friday intervening. The palm of victory was to be gained in the sacrifice and martyrdom of the cross. The tree so fair and beautiful was to have a new name. It would bear the weight of a whole world's iniquities, but it would not bend under it, because it was drenched and stained with the regal purple of the Precious Blood:

> Arbor decora et fulgida,
> Ornata Regis purpura—
> Beata cujus brachiis—
> Pretium pependit sæculi.

Yes, the noble tree had borne a fruit of surpassing sweetness, which would give new life and joyous strength to the weary nations. The cross or the palm would stand henceforth as the badge of victory, identical in meaning one with the other. Hence, when we see the graceful branch in the martyr's hand, we know that he gained the victory of the cross against the oppression of the world:

> Pressa sub ingenti ceu pondere palma virescit,
> Sub cruce sic florent dedita corda Deo.

And the olive branch entwined with the palm suggests how the victory of the cross has become fruitful on earth of peace and mercy and a multitude of good works with their endless flow of graces. For the King of Sion, whom the multitude hailed with palm and olive branches, Who came into the world with a cradle song announcing peace to men of good will, not only opened by His victory the gates of heaven unto fallen man, but also facilitated its attainment in a wonderful way. He came with the branch of the olive, that He might heal the bruised, that He might enlighten those who sit in the shadow of death, and nourish the famishing Gentiles with the food of sacramental graces. That the double purpose of Our Saviour's mission as Conqueror of Satan and as the Dispenser of the graces which followed the Redemption is ex-

pressed in the palm and olive branches, becomes clear from the words which are used in the blessing of them, "Palmarum igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant." Victory and mercy, triumph and peace are the fruits of Christ's passion, and if we carry the emblem of these happy results in our hands on Palm-Sunday, it is to signify our readiness joyfully to follow Him to the final victory. How? Through works of justice; for these also are signified by the branches of the palm and olive. Justice is never attained without self-denial. It entails the victory over self, and this is the meaning of the palm. But whilst good works on the one hand beget grace, they stand also in need of divine aid for their accomplishment, and this is the meaning of the olive. Both strewn on the way lead us in the path of Christ towards the heavenly Jerusalem.[1] Cornelius à Lapide takes notice of Pliny's saying that the palm is a lover of the sun and bears fruit only in hot soil thirsting continually for moisture. Upon this he remarks that the works which are the fruits of justice proceed from a fervent soil, the loving heart, which, planted at the water's side, feeding at the fountain of grace, strives continually towards the eternal sun of justice. The same author calls attention to the fact that every kind of manure, except salt, instead of feeding, retards and weakens the growth of this tree, and he sees in this an image of the fruitful results of true wisdom, which is signified by the salt.[2] In the growth of the olive a similar quality may be remarked. It needs no cultivation, and if it is injured, moderate care will easily restore it to fertility. Such is in brief the significance of the branches blessed on the first day of the week which ushers in the martyrdom of the "Man of Sorrows" and ends with the glorious resurrection of the Divine Conqueror of sin and death,

[1] Oremus..... ut illi fidei viam præparemus, de qua.... frondeant apud te opera nostra justitiæ ramis, ut ejus vestigia sequi mereamur.—Miss. Ben. Palm.

[2] Ecclus. xxiv. 18.

Who has filled the earth with the manifold blessings of the Redemption. To hold the branch in our hands, to look upon it thoughtfully through the year, until we take it from the wall to burn it and to mark with the newly blessed ashes our brow in the remembrance of death,—is it not virtually to repeat the beautiful words of the prayer: Benedicantur hi palmites palmarum seu olivarum, et nos portantes palmas et ramos olivarum bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum.[1] Yes, may we, bearing these branches of palm and olive, meet our King, and with Him enter into eternal joys, the victory of mercy!

TWO MEDIÆVAL HYMNS.

(*Second Article.*)

> Dies iræ, dies illa, dies tribulationis et angustiæ, dies calamitatis et miseriæ, dies tenebrarum et caliginis, dies nebulæ et turbinis, dies tubæ et clangoris super civitates munitas, et super angulos excelsos.
>
> Soph. i. 15, 16.

Such is the theme of that masterpiece of song cujus, "quot sunt verba tot tonitrua," as a great hymnologist has well said. In the last number of the Review we discussed a poem—the *Pange Lingua* of St. Thomas—eminently suggestive of the great ascetical principle of Love: we now turn our attention to a theme filled with all that is awful in thought and speculation, all that is soul-subduing in present contemplation or fearful forecast. Perhaps we should apologize for such a sudden transition – such a sudden inversion of the old "from grave to gay" into a spiritual "from gay to grave:" and yet we but emphasize, not so much two different paths that lead to the same goal, as two emulous steeds which, yoked and harnessed to the same chariot, strain after a common goal.

[1] Miss. Bened. Palm.

Again, in the *Dies Iræ* alone we find vivid expression of both principles of Fear and Love; not as distinct conceptions, but as warp and woof of the one texture of thought, supplementing and completing each other in the unity of the poet's meditation. For this hymn is not a didactic exposition of the General Judgment, not a piece of cold word-painting, but an intensely subjective meditation, in which one soul records its tremblings, its faintings, its appeals to the sweet pity of Christ, its trust in His love and merits. So, while the soul acknowledges its guilt—

Culpa rubet vultus meus,

and the magnitude of its wrong-doing—

Quid sum miser tunc dicturus?
Quem patronum rogaturus?

it still hopes for mercy and pardon—

Supplicanti parce, Deus!

and does so with all the confidence of a client specially beloved—

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

DIES IRÆ.

By a singularly unanimous sentiment, the critics of hymnology have awarded to this hymn the first place. The testimony of Rev. Dr. Neale we have before recorded. Dr. Coles, after quoting Daniel—*sacræ poëscos summum decus et Ecclesiæ Latinæ Keimelion est pretiosissimum*—adds: "Among gems it is the diamond. It is solitary in its excellence. Of Latin Hyms it is the best known and the acknowledged masterpiece." The editor of *Seven Great Hymns* calls it "the greatest of hymns." Mr. Orby Shipley in the *Dublin Review* for Jan. 1883, after enumerating some hymns of masterly composition "which are only not inspired, or which, more truly, are in their degree inspired," says: "But beyond them all, and before them all, and above them all may, perhaps, be

placed *Dies Iræ*, by Thomas of Celano." The Lutheran Dr. Schaff in *Christ in Song* says: "This marvellous hymn is the acknowledged masterpiece of Latin poetry, and the most sublime of all uninspired hymns." We have similar Presbyterian testimony in Duffield's *Latin Hymns*: "Hymnologists have their favorites among the sacred singers of the middle ages, but all concede the first place to the poet who gave to the world the *Dies Iræ*."

We have chosen but a part of the testimony of our own language: nevertheless, there is ample tribute here, surely, to the power and the beauty of the hymn; and the criticism, moreover, is as varied in source as it is wide in extent. Protestant as well as Catholic, layman as well as ecclesiastic, can give a cheerful voice to the chorus of its praises. While a close analysis of that beauty and that power must, therefore, prove interesting, we have neither space nor inclination to attempt it. Perhaps we should find, too, that, while they attract us irresistibly, they know how to elude and baffle us: poetic power cannot be weighed like sugar; nor poetic beauty be dissected like a flower. Especially is this true of a poem whose attractiveness has so many elements in it which belong as much to ourselves as to the poem. We cannot account wholly for that attractiveness by referring it to the noble simplicity of the language, the favorite trochaic measure, the sternness of the constantly reiterated dissyllabic rhyme, the sublime imagery, the thorough subjectiveness of the poet which has made his tragedy a lyric. We ourselves must furnish the key to a part of the secret. If man is a social animal, he is surely as much a religious animal. And since he is a social animal we can explain the perennial popularity of such a song as *Home, Sweet Home*, for instance, which, wanting in all poetic merit, may yet, like the traveller from New Zealand, view the ruins of a greal Cathedral of Song. In the same way can Religion clothe her simplest theme with a beauty and a power which must draw to themselves the homage of a religious nature. And so, with no desire to minimize

the excellence of such a masterpiece as the *Dies Iræ*, we may be permitted to question whether the extraordinary popularity of the hymn rests wholly on its merits as a poetic composition. We are inclined to think that a first element in its popularity is its great freedom from such doctrinal statements or allusions as are now matter of controversy amongst Christians. "It deals with the poetical and devotional, not the doctrinal elements in religion," says a Protestant writer.[1] And so every shade and degree of Christianity feels a kindred proprietorship in the subject-matter of the poem. Again, the theme is simple, solemn, grand, of perennial interest, because possessing very intimate relationship with our eternal destiny. It is one of "the old familiar faces," lost perhaps in seasons of forgetful gayety and dissipation, but a constant even if saddening presence in our soberer moments. It is the funeral sermon whose commonplaces put on an ever new meaning; not, indeed, to the preacher, but to the bereaved hearts that drink them in. Its sublimity has become a commonplace in our lives without losing thereby any of its austere attractiveness. Apart from the poem itself, there is a strange awe and fascination in the theme alone. So, in the presence of a poem embodying such a theme, we feel emotions somewhat similar to those of Napoleon when the pyramids of Egypt loomed up before him. Not alone the six centuries which have made the hymn venerable; not alone the thirty centuries which have heard the testimony of David —*teste David;* but the sixty centuries that have been expiating the primal curse—*thou shalt die the death*—look down on us from this venerable monument, which, like the pyramids, is an enduring memorial of our mortality.

Possessing, then, so much merit, and enjoying such wide popularity, it can scarcely be a matter of surprise that this hymn, whose authorship is involved in some obscurity, should have been attributed to different authors and different ages. Modern critics generally refer it to Thomas of

[1] Duffield's *Latin Hymns*, p. 245.

Celano (to whom Luke Wadding, the historian of the Franciscans, attributes it), a Franciscan, and the friend and biographer of St. Francis. Others refer it variously to his contemporaries St. Bonaventure, Cardinal Latino Frangipani-Malabranca, Cardinal Matthew d'Aquasparta, and Humbert, the fifth general of the Dominicans; to St. Bernard in the preceding, and to St. Gregory in the sixth century; and, finally, to Augustinus Bugellensis, and Felix Hämmerlein (Malleolus) in the fifteenth century. The hymn, however, antedates these last two; while St. Gregory and St. Bernard most probably antedate the hymn.

The weight of evidence indicates that the hymn belongs to the thirteenth century, and that it was, most likely, the work of Thomas of Celano. He was the author of two other proses, *Fregit victor virtualis* and *Sanctitatis nova signa.* We may note, in passing, that it can hardly be urged against his authorship of the *Dies Iræ* that these two proses are of lesser merit. Without entering into the question of their merit, which Trench thinks by no means poor,[1] it is enough to reflect that a similar charge might be made against the ascription of the Imitation to Thomas à Kempis, whose other *opuscula* are scarcely read now. Besides, as the poet Lowell says:

> Who hath not been a poet?

Much more so, then, may a poet of abiding poetic impulse rise at times above the mediocrity of his daily verse, and in the treatment of a theme which has some special attractiveness for him, or rather, which for the nonce absorbs him into intimate fellowship with its own native majesty and power, sound depths of harmony unheard before, and make his humdrum lyre for once

> "Transfigured seem."

Again, it is urged that the *Dies Iræ* may have had no single authorship, but may have been a condensation of the poems

[1] Sacred Latin Poetry, 3d ed., p. 300.

of different men and different ages. There is certainly not only a general resemblance between it and other judgment hymns which antedate it, but even an occasional identity of expression extending at times to whole lines. Something similar has been said with regard to the *Imitation*. There is, nevertheless, a unity in the *Dies Iræ*, just as there is a unity in the *Imitation*, which is something more than an orderly arrangement of thought or diction taken from different authors. Besides, the themes of a hymn and a meditation such as are developed by these two classics interest the large heart of the Christian world, and may, therefore, freely appropriate to themselves those heart songs of the ages which become, by their very nature, the common property of all.[1]

Leaving thus the question of its authorship, we are met with another interesting question of the motive of its composition. As the *Dies Iræ* is now a definite part of the *Missa de Requie*, and must on certain occasions be recited integrally by the celebrant, we should naturally suppose that it was originally intended for use in some part, at least, of the *Officium Defunctorum*. A French liturgist thinks that, as its whole theme is the Last Judgment, it may have been com-

[1] The eleventh century produced a hymn at once similar to the general thought and metre of *Dies Iræ*, and faithful to the text of Sophonias, in these lines:

Cum ab igne rota mundi
Tota cœperit ardere,
Sæva flamma concremare,
Cœlum ut liber plicare,
Sidera tota cadere,
Finis sæculi venire.

Dies iræ, dies illa,
Dies nebulæ et caliginis,
Dies tubæ et clangoris,
Dies luctus et tremoris,
Quando pondus tenebrarum
Cadet super peccatores,
Qualis pavor tunc aderit
Quando rex iratus venerit. . . . .

Of another hymn—*Apparebit repentina dies magna Domini*—Neale says: "This rugged but grand judgment hymn is at least as early as the 7th century, because quoted by V. Bede. It manifestly contains the germ of the *Dies Iræ*. . . . ." Trench gives the Latin; Neale, a translation. Daniel compares it with *Dies Iræ* "quo majestate et terroribus, non sancta simplicitate et fide, superatur."

posed as a sequence for the First Sunday of Advent.[1] Nevertheless, its lyric character would seem to indicate that it was the spontaneous cry of a Christian poet's heart. The origin of Sequences would indicate that it must have been written without reference to the *Missa de Requie*, and afterwards introduced therein, together with the melody, either written especially for it or adapted to it.[2]

Two texts—the Mantuan (on a marble slab in the church of St. Francis, at Mantua), and the Hæmmerlein (Felix Hæmmerlein, ob. circa 1457, left amongst his poems a copy of the hymn)—differ from that of the Roman Missal, chiefly in the addition of stanzas which rather mar than enhance its beauty. The Mantuan text has been considered by some critics authentic. But the frequent elisions and hiatuses are strangers to the Missal text.[3] The Hæmmerlein has disfigurements of versification and prosody.[4] The text of the Missal, stripped of the verbiage and tautology of these stanzas, is more unique and graceful, more lyrical in character, more correct in versification.

From the time of its first public use in the Church, the hymn grew in popularity until now it holds the most enviable place of all uninspired hymns. The greatest minds

[1] . . . . ." Le *Dies Iræ* semble avoir été composé plutôt pour le premier dimanche de l'Avent. En effet, cette *Prose* roule en entier sur le jugement dernier, excepté l'invocation *Pie Jesu*, qui y a été manifestement ajoutée, lorsqu'on l'adapta pour les morts." Enc. Théol. Liturgie, col. 1054., Migne.

[2] The last syllable of the last *Alleluia*, by being broken up into several notes, is held out in a long, protracted chant. . . .This prolongation of the *Alleluia* was called Sequence. . . . .Later on, however, words appropriate to the Festival were supplied to this protracted chant, to which the name *Sequence* was restricted. . . .By degrees every Sunday and Festival had its proper Sequence, until the correction of the Missal, when only *four* were retained in use.—Amberger, *Pastoraltheologie*, Vol. II., *p.* 97, quoted in Haberl's *Magister Choralis*, ed. Donnelly. He does not include in the " four " the *Dies Iræ*. As the *Missa de Requie* has no *Alleluia*, the *Dies Iræ* cannot strictly be called Sequence.

[3] E. g., Cogita, anima fidelis—Ob boni omissionem—Gratiæ apprehensione—Vitæ emendatione.

[4] Esto semper adjutor meus—Sed dæmonum effigies.

have acknowledged its power. Sir Walter Scott's beautiful paraphrase or imitation rather of it in "The Lay of the Last Minstrel," is well known. Its majestic musical treatment in Mozart's *Requiem* has been an element in its popularity. Berlioz' musical setting of it is massive in the extreme. Gounod, in *Mors et Vita*, has set the whole of the text to music. Cherubini and Jomelli have exercised their genius upon it. All the ingenuity and all the resources of modern musical science have been laid under contribution to give a worthy musical setting to this rare gem of song. But it is extremely questionable if the weird and overpowering Gregorian Chant melody has a real competitor in the perfect adaptation of melody to words and sentiment, or in the solemn emotions produced in the souls of the hearers.[1] When we consider the power of music alone to affect the soul, and the emotions a simple reading of the *Dies Iræ* is able to awaken, we cannot but think that the most interesting part of the history of the great hymn,—a hymn not written on a dead page, but living in the vigorous and tender chant of the Church, and uttered in the most solemn of her functions, and in the most solemn moments of the lives of her children—is that which must forever escape us until the great day, the *Dies illa*, when

> Liber scriptus proferetur,
> In quo totum continetur.

That history would doubtless contain a wonderful record of "God's opportunities;" of moments of grace; of sudden lights in which the soul can read its sinfulness with such awful distinctness as Goethe hints at in the church scene in *Faust*.

[1] A writer in the London *Times* of Feb. 24th, 1865, gives willing testimony to the power of this sublime chant. He is describing the *Requiem* music at the funeral of Cardinal Wiseman. "The magnificent *chorale* of this great song of fear and entreaty," he says of *Dies Iræ*, "was given in such a way .... that there was a positive murmur among the congregation as its long, sad, wailing chorus closed at last in intervals of melancholy sounds."

It is not strange that such a thing of beauty should be a joy forever to translators. And if, conversely, the number of translations of a hymn be a fair test of its beauty as it is of its "joy," the constantly increasing number of translations of the *Dies Iræ*, running up already into the hundreds, will place this hymn on the very pinnacle of merit. In German, there are, Dr. Philip Schaff says, more than a hundred. In English there are over one hundred and fifty enumerated, and doubtless many that have escaped the eye of the census-taker scattered through the volumes of various periodicals. The present writer ventures to add another to the long list. He might plead in excuse the bad example set him. Nevertheless, the company is goodly in two senses, as a list of the translators would easily demonstrate. Again, he might urge the favor with which the public received a volume of thirteen versions by one man, Dr. Coles, a physician of Newark, of whom Mr. Orby Shipley uttered the little pleasantry—"one enthusiast having not only written (which was venial), but published (an unpardonable offence) no fewer than thirteen different versions." The doctor, nevertheless, added sin to sin, and his versions reached to some sixteen or seventeen in number. However, the writer ventures to take higher ground.

> Though old the thought and oft exprest,
> 'T'is his at last who says it best,—
> I'll try my fortune with the rest.—Lowell.

The truth is, that, although the majestic simplicity of thought and diction, the easy and graceful numbers, and the energetic cadences of the *Dies Iræ* have ever invited the skill of versifiers, its essential charm seems to have successfully eluded their grasp. Beauty is proverbially coy. To transfer all the peculiar excellence of such a masterpiece into a tongue possessing an idiom, a structure, a vocabulary differing widely even from mediæval Latin, is not an easy task. The translations, so countless in number, and so varied in authorship, seem but to have established that the task cannot be sucessfully accom-

plished. A recent writer confesses that he thinks his own sixth version has not carried him one inch beyond his first.[1] He thinks Dr. Coles no better off than when he began. The number of translations is rather a laughable commentary on the unanimity with which the translators avow the impossibility of the task they undertake. Yet, until rather lately, it seems to us that there was hardly a conscientious effort at a vigorous, correct, and elegant translation. Many of the translations are rather paraphrases than faithful versions. Some writers have merely *imitated* the hymn. Of those versions which can in strictness be styled translations, many employ, instead of the sounding trochaic measure of the original, the easier and less effective iambic. Others, again, omit the charming dissyllabic rhyme. Others preserve the exact metre at the expense of smoothness. Some writers, desiring to be faithful, have become servile, and have preserved the thought only to present it in an unattractive, if not positively repelling garb.

The ideal translation is destined, we suppose, never to be realized. Still, whoso strives and fails may hope that, as the pathos of the great hymn must have won moments of grace and pardon for many, so an endeavor to give a fair vernacular expression of that pathos may not lack some fruit of personal gain:

> Hoc opus: hoc etenim forsan me subtrahet igni
> Tunc quum flammivoma descendet nube coruscans
> Judex, altithroni Genitoris gloria, Christus.—Juvencus.

DE NOVISSIMO JUDICIO.

Dies Iræ, dies illa,	O that day of wrath undying,
Solvet[1] sæclum in favilla;	When the earth, in ashes lying,
Teste David[2] cum Sibylla.[3]	Shall prove all the prophesying!
Quantus tremor est futurus	O the tremor and the terror,
Quando Judex est venturus	When the Judge shall scan the mirror
Cuncta stricte discussurus!	Blurred with faintest breath of error!

[1] Duffield, p. 252.

Tuba mirum spargens sonum
Per sepulchra regionum [4]
Coget omnes ante thronum.

Mors stupebit et natura,
Cum resurget creatura
Judicanti responsura.

Liber [5] scriptus proferetur
In quo totum continetur
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit;
Nil inultum remanebit.

Quid sum, miser, tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Quærens me sedisti lassus:
Redemisti crucem passus:
Tantus labor non sit cassus.

Juste judex ultionis,
Donum fac remissionis
Ante diem rationis. [6]

Ingemisco tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Qui Mariam [7] absolvisti
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ,
Sed tu bonus fac benigne
Ne perenne cremer igne.

Inter oves locum præsta
Et ab hœdis me sequestra
Statuens in parte dextra.

Hark, the trump with voice of thunder
Rends the sepulchres asunder;
Brings the dead the judgment under.

Death and nature, awed, unduly
See the creature rising newly
To his Judge to answer truly.

Then is brought the written treasure
Of our deeds of pain and pleasure,
Whence the Judge shall judgment measure.

Lo! He sits; the book unsealeth;
Every hidden thing revealeth;
Unto each a judgment dealeth.

Ah! what then my tears and pleading,
What my Patron's interceding,
When the hearts of saints are bleeding!

Thou, O King of awful splendor,
Dost salvation freely render:
Save me, Fount of mercy tender!

From the past a picture borrow:
Lo! for me Thy way of sorrow—
Spurn me not upon that morrow!

Sitting weary, sought'st Thou ever
Him whose chains Thy death must sever:
Be not vain Thy fond endeavor!

God of vengeance, justice-dealing,
Grant me pardon, grant aneling,
Ere the day all sins revealing!

Like a culprit weep I solely:
Shame and sorrow fill me wholly;
Spare, O God, a suppliant lowly!

Who a Magdalen hast shriven,
To a thief hast promised heaven—
Thou to me a hope hast given!

Worthless, yea, my tearful yearning;
Nathless Thou, to pity turning,
Save my soul from endless burning.

Grant that I my place be holding,
Not midst heirs of wrath and scolding,
But where Thou Thy sheep art folding!

Confutatis maledictis,	While the damned with cries distressing
Flammis acribus addictis;	To eternal flames are pressing,
Voca me cum benedictis.	Call me to Thee with a blessing.
Oro supplex et acclinis,	My poor heart in suppliance bending,
Cor contritum quasi cinis,	Dry as ash, with sorrow rending,
Gere curam mei finis.	Prays Thee, guard its final ending!
Lacrymosa [8] dies illa	O that dawn its sorrow flashes
Qua resurget ex favilla	When from out the smouldering ashes
Judicandus homo reus.	Man shall rise, for life's behavior
Huic [9] ergo parce, Deus:	To be judged: O spare him Saviour!
Pie Jesu Domine	Loving Jesus, in Thy breast
Dona eis requiem. [10] Amen.	Fold them unto endless rest. Amen.

NOTES.

As the scriptural allusions with which the hymn abounds will be obvious to the reader, we omit, for the most part, citations and references.

1. With the Catholic Crashaw, Sir Walter Scott, Dean Stanley, General Dix (whose translation is considered by *Seven Great Hymns* "a translation the most literal and just that has been made,") and others, we have rendered *solvet* intransitively. To consult for smoothness, *Teste David cum Sibylla* has not received a direct translation. The testimony of David [1] is far from being a *locus classicus*; while *Sibylla* enjoys the most questionable genuineness. R. D. Williams' rich version says very well:

> David's and Sibyl's lyre
> Dimly foretold it.

2. *David* has been substituted for the *Petro* of the Mantuan text, possibly to make the testimony to the DIES ILLA of widest extent—Hebrew and Heathen prophesying of an event of which Christianity has spoken such clear things.

3. The retention of this line in the Roman Missal implies no sanction of the Sibylline oracles. Other Missals have changed the stanza to the exclusion of the line. The question

[1] Ps. xcv. 13; xcvi. 3; x. 6.

is now rather æsthetic than theologic. We may not enter into any discussion of the authenticity or genuineness of the Sibylline books. Says Billuart: Quidam et libros et oracula iis contenta rejiciunt ut figmenta christianorum. Quidam e contra et libros et oracula admittunt. Forte verius ac tutius erit inter duo extrema tenere medium. Unde dico: Sibyllarum oracula non sunt christianorum figmenta; neque tamen omnia carmina quæ his octo libris continentur, sunt genuina et incorrupta. We simply record his opinion. For proofs, objections, etc., *vide Tract. de incarn., Diss. II., Digress. II., Histor.* For a somewhat extended *pro* and *con* discussion, *vide Encyc. Théol. Prophéties, art. Sibylles, Migne*, where the author ends thus: Le lecteur . . . . fera bien de ne conserver les vers sibyllins que comme un objet de pure curiosité, nous ne disons pas de littérature, et sans y attacher une plus grande importance. See also artt. in Enc. Britt., Chambers', etc.

We give two variations of the stanza—the first of the Paris Missal (1736), and the second of Troyes:

Dies Iræ, dies illa
Crucis expandens vexilla
Solvet sæclum in favilla.

Dies Iræ, dies illa
Qua nigrescent sol et luna
Et ab alto ruent astra.

The stanza has not suffered in strength or beauty in the Paris version: but the Roman Missal, which has been a casket to so many of the gems of early song, has wisely retained the line unaltered. Says the Lutheran Schaff: "Yet there is a truth underlying this use made of the Sibylline oracles and the fourth Eclogue of Virgil, inasmuch as heathenism, in its nobler spirits, was groping in the dark after the "unknown God," and bore negative and indirect testimony to Christ, as the Old Testament positively and directly predicted and foreshadowed His coming." Trench has an interesting note on this line.[1] The line serves, besides, another purpose: for to the biblical student and to the student of theology it opens up

[1] Sacred Latin Poetry, 3d ed., p. 303.

wide vistas of thought—the *teste David cum Sibylla* only hinting at the magnificent array of prophecy and Providential dispensation culminating in the Advent of the *Pater futuri sæculi*, before Whom, as well at His second as at His first advent, "who shall stand to see Him?"

The version of Dr. Irons, (a favorite one in English Protestant collections,) is made from the Paris Missal. Strangely enough the Baltimore Council *Manual of Prayers* has chosen this version, with an alteration in the first stanza made to preserve fidelity to the Roman missal.

Day of wrath! O day of mourning!	Day of wrath, O Day of mourning,
See, once more the Cross returning.	Lo, the world in ashes burning—
Heaven and earth in ashes burning!	Seer and Sibyl gave the warning.
Irons.	Prayer Book.

The change has not been made very felicitously. Mr. Ed. Caswall, the able translator of the hymns of the Roman Breviary, omitted the third line:

> Nigher still, and still more nigh,
> Draws the day of Prophecy,
> Doomed to melt the earth and sky.

As an alternative rendering of the first stanza, which shall preserve the third line, we might offer:

> On that day of wrath undying,
> Earth shall prove, in ashes lying,
> Seer's and Sibyl's prophesying.

4. March calls attention to the "terrible compulsive energy (*deinotes*)" of the line. "Compare with the simpler *per regiones sepulcrorum*."

5. The stanza follows closely Apoc. xx. 12. One translator has mistaken the *liber scriptus* for the written Bible!

6. St. Luke (ch. vii.) does not give the name of the *peccatrix* who anointed the feet of Our Saviour. The line has been changed into *peccatricem absolvisti*. We have taken the woman to be Mary Magdalen. See Corn. à Lap., Maldonatus,

McEvilly, etc. The translations of the verse by Dr. Coles and General Dix are very similar:

Thou who Mary gav'st remission,	Thou to Mary gav'st remission,
Heard'st the dying thief's petition,	Heard'st the dying thief's petition,
Cheer'st with hope my lost condition.	Bad'st me hope in my contrition.

7. The six lines beginning with *Lacrymosa* were not in the original hymn. Taken from an older service, they adapt the hymn to its new purpose.

8. Some (e. g. Crashaw, Canon Husenbeth, Duffield) make *huic—mihi*. Probably the greater number refer it to the preceding *homo*, i. e., *omnis caro*. Coles has both translations. The Hæmmerlein text,

> Huic ergo parce Deus,
> Esto semper adjutor *meus*,

would, perhaps, be a testimony to the current traditional interpretation of his time. March refers it to "*guilty man;* the race," and calls attention to an older line:

> Judicandus homo reus,
> Tu peccatis parce, Deus.

9. "Requie, oftener *requiem*, but the rhyme and the common construction of *dona* favor *requie*."—March; who uses *dona eis requie*—a common and classical construction of *dona*.

HUGH T. HENRY.

CONSTRUCTION OF THE SACRARIUM.

An important feature, yet one easily overlooked in the building of churches and oratories for the celebration of Mass, is the proper arrangement of the Sacrarium. The Roman Ritual and the acts of Councils referring to the construction of church edifices teach that there is to be a place set apart in or near the sanctuary for the reception of the water used in the liturgical ablutions, for the ashes, and other remnants of blessed and consecrated objects which are no longer employed in the sacred service. Such are the cotton and bread which have come in contact with sacred oils in the administration of the sacraments, and which are to be burnt; the salt used in solemn baptism, when it has become soiled; remnants of the sacred species, which have become corrupted and cannot be disposed of otherwise according to prescribed modes of the Ritual; the baptismal water after use, or when it has become impure; the water used in the cleansing of the sacred vessels; the ablutions of Mass when for some reason or other they cannot be consumed; in short, all such objects in regard to which reverence forbids us to expose them to profanity even after they have served and lost their proper and licit use in the sacred functions.

The Sacrarium is ordinarily constructed in the sacristy, which in the old liturgical books is frequently called by that name. But it may also be behind the altar or in a side chapel, or even, as is the case in some of the basilicas built in the middle ages, on the Epistleside of the altar, where, forming an ornamental niche, it serves at the same time as a receptacle for the ablutions at Mass. [1] St. Charles, in his

[1] It is to be regretted that in some churches, especially in the rural districts, no regular provision is made for the Sacrarium, but the ashes and the water of the liturgical ablutions are simply put into a hole near the church. It is part of the duty of the Visitatores Episcopales and Rural Deans to look after this.

instructions on ecclesiastical building, ordains the construction of two separate sacraria,[1] one for the reception of the baptismal water and connected with the baptistery; the other for the remaining uses of the church.[2] Concerning the latter he prescribes that it be in every cathedral, parochial church, and Oratory wherein Mass is at any time celebrated.[3] He prefers that it be in or near the sacristy and out of public sight. In every case it is to be locked and exclusively kept for sacred uses.

There are various forms according to which the sacrarium may be constructed. The above mentioned instructions for church-building contain two, to which we add a simpler one for temporary and poor churches. The first form given by St. Charles is a vase of solid stone measuring about 2 feet 9 inches from the floor, with a cover in form of a pyramid and in appearance very much like a baptismal font. In the centre of the hollow of this vase is an issue-hole, about $3\frac{1}{2}$ inches wide in diameter, whence a small tube or conduit leads through or along the pedestal of the vase, allowing water, ashes and other things of the kind to flow freely downward. Beneath the tube or conduit a cistern is dug some feet wide according to the needs of the church, walled on the sides and covered with wood or a stone slab. The second arrangement is in form of a niche in the wall of the sacristy or church (behind the altar), about 1 foot or more in depth, 1 foot 5 inches wide, and over 2 feet in heighth. The sill of this niche is of solid stone, with a hollow issue-hole and conduit, terminating, as above, in a cistern. For this niche St. Charles prescribes a wooden door. Sometimes a grate or perforated metal door with ornamental designs is to be found for this arrangement. There is to be a lock by which these sacraria can be securely closed, so as to pre-

[1] The Roman Ritual also makes mention of two: In Ecclesiæ vel potius Baptisterii sacrarium effundatur.—Rit. Rom. de Sacram. Bapt.

[2] St. Carol. Bor. Instruct. fabr. Lib. I., cap. 20. §1.

[3] Ibid.

vent any lay person to get access to them.[1] A third arrangement, and which recommends itself for its economy, consists of a cistern, the sides of which are lined with brick or stone. On the top is laid a slab of some thickness, so as to permit a cavity being made with a hole in the centre. The cavity is covered by a wooden lid, fastened to the slab so as to allow it to be locked. The sacraria are to be "decentia, munda, ablutionibus cursum liberum exhibentia, nec sine coopertorio relinquantur."[2]

Cum accessuri estis ad tremendam ac divinam illam mensam et sacra mysteria, cum timore ac tremore hoc facite, cum pura conscientia, cum jejunio et precatione, non tumultuantes, non proximum propellentes; extremæ enim hoc est superbiæ, et contemptionis minime vulgaris, etiam talia perpetrantibus punitionem multam conciliat: tecum reputa, homo, qualem hostiam es contrectaturus, qualem mensam aditurus. Tecum reputa, quod cum *terra sis et cinis*, corpus et sanguinem Christi sumis. Etsi vos Rex quidem ad convivium vocet, cum timore accumbitis, cibosque appositos cum reverentia ac silentio sumitis. Deo autem te ad summam cœnam vocante, filiumque suum ibi apponente, ubi Angelicæ potestates assistunt cum timore ac tremore; ubi Cherubim velant facies suas, atque Seraphim cum clamore clamant: *Sanctus, Sanctus, Sanctus, Dominus;* tu audes vociferando ac tumultuando ad spirituale illud convivium accedere.

St. Joannes Chrysostomus (Serm. 31. de die nat. Christi).

[1] Loc. cit. § 3.

[2] Syn. diœc. Herbip. a. 1298, cit. ex Jacobs "D. Kunst im Dienste d. K.," pag. 223.

In Memoriam.

We deem it a duty to record in these pages a grateful tribute in memory of the Reverend Innocent Wapelhorst, O. S. F. He contributed to the *Review* almost from its beginning. "During my whole priestly life," he wrote in generously tendering us his services, "now thirty-two and a half years, the thought has strongly impressed me: the good, however small, which you do for priests or candidates of the priesthood, is done to a certain degree for all the congregations where those priests will ever work." His position for years as Rector of St. Francis' Seminary, Milwaukee, and a considerable time previously spent in the pastoral ministry, had given him that practical wisdom which judges rightly of the needs of the priestly mission in America, and readily selects the proper methods to supply them. This made him a valuable counsellor. His excellent work *Compendium Sacræ Liturgiæ*, of which he was preparing a third edition during the last year of his life, bears testimony alike to his well-directed zeal in the cause of clerical education and to the accuracy of his learning. He was an humble man, and in the light which the virtue of humility gives to the eye of the soul he recognized to the full the responsibilities and dangers in the life of the secular priest. Hence, in the mature strength of his experienced manhood, he left the world to enter the cloister. If he sought retirement, he did not find it, for he was destined to labor in the fields wherein he had gained his knowledge. But he labored with the added strength which comes from renunciation of one's own will, and for the rest he trusted wholly to his Master. May the zeal for the Church in America which animated the humble son of St. Francis to the last bear its fruit in eternal joys, and may its continuance in heaven procure for us a like grace in the work of our holy ministry!

R. I. P.

CASUS MORALIS.

Robertus se accusat

1. Quod semel, in Methodistarum cœtu versans, eos serio imitatus fuerit qui, genibus flexis oculisque in cœlum sublatis, metitabundi conversionem expectarent aut Spiritum jamjam essent accepturi ;

2. Quod hac ipsa occasione interrogatus ab aliquo Methodista num non pertineret ad Ecclesiam Hibernicam— "don't you belong to the Irish Church ?"—respondisset se pertinere ad veram Christi Ecclesiam— "I belong to the true Church of God—" :

3. Quod funus alicujus amici protestantis præsentia sua cohonestaverit usque ad ecclesiam et cœmeterium sectæ, atque ita ut, cum alii omnes, dum præco verba faceret, starent, et ipse staret, sed cum alii caput profunde inclinarent ad orationem præconis ipse, erectus permaneret.

UNDE QUÆRITUR :

I. Utrum et qualis adsit obligatio profitendi veram fidem externe ?

II. Utrum et quomodo peccaverit Robertus in singulis de quibus se accusat ?—

Resp. I. Indubium est apud theologos omnes adesse obligationem manifestandi veram fidem, eamque oriri tum ex præcepto *negativo* non negandi fidem, tum ex præcepto *affirmativo* illam positive confitendi. Præceptum negativum facile eruitur ex illis verbis Christi apud Matt. xx. 33, "Qui negaverit me coram hominibus negabo eum coram Patre meo." Cum autem theologi assignare volunt intrinsecam malitiam negationis veræ fidei, plurimi illam reponunt in eo quod hujusmodi externa negatio necessario importat negationem veracitatis Dei. Hæc ratio non videtur satis firma Cardinali de Lugo, qui consequenter ad suum systema, vi cujus veracitas divina non ingreditur objectum formale fidei, tenet

posse fieri ut ille qui negat veram fidem "simul neget esse a Deo revelatam et per consequens adhuc concedit Deum esse summe veracem." Quapropter ipse aliam rationem assignat et recurrit ad obligationem "qua servus Christi tenetur non erubescere fateri Dominum suum, est enim dedecus Domini quod servus dedignetur eum pro Domino fateri."

Verum difficilius est assignare existentiam et determinationem præcepti affirmativi, quod quidem præcise quia affirmativum est non obligat semper et pro semper sed solum in certis casibus, et statis temporibus. Atque imprimis non debet illud reduci ad eas circumstantias in quibus fidem externe non profiteri æquivaleret ejus negationi; tunc enim obligatio proprie non proveniret ex præcepto affirmativo profitendi veram fidem, sed potius ex præcepto negativo de quo nuper diximus. Præterea non quæritur hic de præcepto affirmativo humano, quod scimus adesse et Episcopos, canonicos, professores Universitatum, aliasque publicas personas in diversis adjunctis afficere, sed solum de præcepto affirmativo juris divini. Porro hujusmodi præceptum theologi omnes dicunt dari, et clare cernitur ex verbis Pauli (Rom. x. 9)—"Si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris, salvus eris: corde enim creditur ad justitiam, ore autem confessio fit ad salutem."—De hoc textu disserens Card. de Lugo, animadvertit confessionem fidei non poni hic ut aliquid necessarium ad justificationem sicut fides interna, quia revera non est medium necessarium justificationis, sed poni tantum ut aliquid necessarium ad salutem, prouti est observantia mandatorum. Existit igitur in præsenti ordine, scilicet supposita vita sociali et politica cum aliis, præceptum divinum affirmativum quod vi ipsius fidei nos obligat ad hanc eamdem fidem externe manifestandam. Si autem quæras quandonam vel in quibusnam adjunctis per se urgeat hoc præceptum, non una est theologorum sententia; et forte dici potest illud ad unum casum restringi, scilicet ad petitionem vel susceptionem baptismi, si sermo sit de adulto, vel, si agatur de eo qui baptismum recepit in infantia, ad tempus

quo vitam socialem ingreditur ut appareat ipsum esse Christianum. Cujus rei a Card. de Lugo (de Fide, Disp. XIV., Sect. iv., n. 52) duplex assignatur ratio. "Prima est, ait, quia Deus non voluit de facto Ecclesiam solum invisibilem et mentalem, sed visibilem per unionem et conjunctionem visibilem, ut fieret unum corpus mysticum visibile animatum uno et eodem spiritu invisibili interno. Hæc autem conjunctio visibilis fieri non potest, nisi membra ad invicem sensibiliter conjungantur inter se, quod fit, dum singula sese manifestant sensibiliter esse membra hujus corporis mystici profitendo eamdem fidem et religionem communem aliis membris. Secunda ratio esse potest, quia hoc ipsum exigitur a suprema Dei auctoritate et majestate. Cederet quippe in dedecus principis, si nobilis in ejus famulatum adscriptus, et famuli stipendia atque emolumenta accipiens, ita curaret ea occulte et per interpositam personam accipere, ut nulli de suo famulatu quidquam constaret, nec ullum prorsus famuli vel obsequii signum erga Dominum exhiberet. Videretur enim dedignari Dominum et erubescere professionem suæ servitutis, quam etiam conservis suis, et toti familiæ, absque justa causa occultam esse vellet."

II. Devenientes nunc ad practicam solutionem casus per applicationem prædictorum principiorum, dico Robertum graviter peccasse cum inter Methodistas versatus est tanquam si esset unus ex illis; sed in duobus aliis adjunctis non esse inquietandum. Hoc autem declarandum est fusius et singillatim.

Igitur 1° Robertus graviter peccavit contra fidem, quia etsi non verbis, nutibus tamen et gestibus dixit se esse Methodistam, quod idem est ac negare veram fidem. At forte negabis Robertum vere et proprie dixisse se esse Methodistam, quia nutus non videntur omnino assimilari posse vocibus, quæ cum a natura datæ sint unice ad internos conceptus manifestandos non possunt ab eo fine et significatione separari: nutus vero non videntur ita determinati, nam quando aliquis, v. gr., annuit capitis inclinatione, inclinatio illa de se

indifferens est vel ad significandum assensum, vel ad evitandam defatigationem forte ortam ex continua capitis erectione, vel ad convertendos oculos ad terram ut ibi aliquid quæras, vel ad quid simile. Nutus igitur videntur potius comparari debere vestibus, quæ cum non habeant naturalem ac proinde necessariam significationem, indifferentes sunt, et facile possunt separari a significatione quam homines illis alligant. Exinde videtur sequi quod, sicut licet viro catholico uti pileo Quakerorum, ita ipsi licere debet nutus et gestus Methodistarum imitari. Sed contrarium omnino tenendum est, nam quamvis verum sit aliquos nutus in se esse indifferentes, non tamen remanent tales cum fiunt in determinatis quibusdam adjunctis. Quamobrem si Robertus solus, vel non serio inter amicos catholicos meditabundus oculos attulisset et Methodistas fuisset imitatus, sane non esset inquietandus, sed cum ita sese gessisset prouti describitur in casu, determinatio tanta est, ut nemo dicere non possit aut debeat ipsum vere manifestasse assensum sectæ Methodisticæ. Et hæc solutio confirmari potest paritate quam Card. de Lugo apposite urget. Etenim sicut actio adolendi thus ex se fieri posset propter alios fines, scilicet recreandi odoratum, purgandi aerem, occidendi animalcula, et alia hujusmodi, cum tamen coram idolo, externo gestu venerationis, tyranno imperante præstatur, indubitatum apud omnes est ipsam esse negationem fidei, ac proinde ceu apostatæ semper habiti sunt qui ita egerunt.

At dices: Nonne Robertus potuisset excusari, si ita sese gessisset ad vitandum gravissimum aliquod incommodum, puta amissionem vitæ vel famæ? Sed responsio aperta est, et omnino dicendum Robertum etiam tum fuisse damnandum, quia nunquam facienda sunt mala ut eveniant bona, seu aliis verbis, finis utcumque bonus nunquam justificare potest media de se illicita. Verum estne tale medium de se et natura sua illicitum? Estne illud intrinsece ac proinde semper malum etiam quando deest animus vere exhibendi fidem hæreticam? Nonne legimus in IV. lib. Regum., cap. v.,

quod cum Naaman ad fidem veri Dei conversus petiisset ab Eliseo licentiam ut, si quando necesse esset regem suum ad templum idolorum comitari, posset genuflectere et adorationis gestum ficte exhibere, Eliseus respondit, "*Vade in pace*," quasi simulationem illam approbans? Huic difficultati duplex a summis theologis traditur solutio. Aliqui enim, existimantes actionem Naaman esse intrinsece malam, dicunt responsionem datam ab Eliseo non fuisse approbationem, sed meram permissionem ad malum gravius evitandum. Alii autem, ut Suarez, Sanchez, Castropalao, et ipse Card. de Lugo, docent quidem verba Elisei continere veram et expressam approbationem, et Naaman licite egisse genuflectendo, sed id faciunt non propter grave incommodum quod aliunde incurrisset, sed quia in iis circumstantiis genuflexio non reputabatur cultus idoli, sed solum cultus aut obsequium regis. En ipsa verba Lugonis: "Naaman licite (potuit) genuflectere cum rege genuflectente, eo quod genuflexio illa non esset signum adorationis, sed cultus regi exhibitus, cujus manum sustinere de more non poterat, si rege genuflectente, Naaman rectus staret, sed debebat se inclinare, ut manum regiam sustineret, qui erat cultus solum civilis erga regem, non religiosus erga idolum."

2° Ratio dubitandi num recta fuerit responsio data a Roberto Methodistæ inquirenti in eo est quod sive in mente interrogantis, sive a parte rei per Ecclesiam Hibernicam, in prædicto casu, significabatur Ecclesia catholica; ac proinde negantem vel tergiversantem responsionem dare idem esset ac negare vel tergiversare cum quis interrogatur num sit Catholicus. Attamen Robertus, prout in initio dictum est, videtur esse omnino excusandus. Etenim proposita quæstio duo continet, desiderium, scilicet, cognoscendi veritatem facti, et quamdam injuriam contra Hibernos et Catholicos. Porro ex ipso tenore verborum evidenter colligitur Robertum nihil aliud voluisse, nisi totam quæstionem extra ordinem rejicere, et injuriam propulsare. Hoc autem quis unquam dicet esse illicitum et contra fidem? Huic solutioni certe

favet Kenrick, Tract. de Fide, n. 30, ubi cum affirmasset fidem negare illum qui interrogatus utrum esset "*Romanista*" vel "*Papista*," responderet se talem non esse, excipit tamen casum quo "ex circumstantiis colligi posset eum negare ob voces illas invidiæ et contumeliæ plenas."

3° In tertio etiam casu Robertus excusari potest et debet. Ratio est quia ipsius ratio agendi nullam aliam significationem hodie habet apud nos, seu inspectis moribus nostris, nisi obsequii civilis erga amicum defunctum, et socialis urbanitatis erga præconem et circumstantes hæreticos. Et hoc quidem indubitatum videtur si sermo sit de simplici præsentia materiali, sed forte dubitari posset de ea circumstantia qua Robertus assurgens cum aliis, cum illis steterit dum præco verba faceret. Nonne ita agendo quasi formaliter præstatur auditus viro hæretico? Nonne agnoscitur ipsius auctoritas, et favor ipsi conciliatur? Hac in re ita loquitur Kenrick (loc. cit. n. 34): "Funus deducere per vicos ad cæmeterium, cum nullo ritu religioso apud eos fiat, censetur civile obsequium: nec tamen decet templum sectæ ingredi, et præconi præstare auditum, quamvis ita ferat mos in hac regione." In hæc verba duo hic sunt animadvertenda: Primum est illud "*non decet*" aperte nobis ostendere mentem eximii theologi esse ut in hujusmodi actione non adsit peccatum ullum contra fidem; alterum est ipsius testimonium de more regionis. Porro, stante isto more, ratio illa agendi nullum importat favorem ergo præconem hæreticum qua talem, nullamque complicitatem cum ipsius cultu, et tota reducitur ad urbanitatem et obsequium civile. Et re quidem vera, ipse Kenrick (loc. cit., n. 35), agens de iis catholicis qui in navibus gubernii, in schola militari et carceribus nonnullis coguntur adstare precibus et concioni habitis a ministro protestantico, eos excusat, quia "ordinis potius causa quam sectæ favore id exigitur." Excusemus igitur etiam Robertum et dicamus ipsum stetisse cum cæteris *ordinis causa*, quia hunc ordinem exigebat urbanitas.

Cf. Suarez, *de Fide*, Disp. XIV, sect. IV.—Sanchez, *in*

Decalog. Lib. II, Cap. IV, n. 14.—Lugo, *de Fide*, Disp. XIV, sect. II, IV, et V. § IV.—Kenrick, *de Fide*, Cap. III.—Viva, in prop. XVIII damnat. ab Innocent. XI.—Lehmkuhl, Vol. I, n. 291 et seqq.—Konings, n. 251 et seqq.—Sabetti, n. 154.—

A. Sabetti, S. J.

OFFICES OF TITULARS IN THE UNITED STATES.

APRIL.

I. CHURCH OF ST. FRANCIS OF PAULA.

(*Two Churches reported in* 1888.)

The feast occurs on the 2d of April during the holy Week and must therefore be transferred to the first free day after Low Sunday, which is April 15th. The transferred feasts of St. Isidore and St. Leo are in consequence removed still further. On account of his translation St. Francis has no Octave.

Apr. 14, Vesp. de seq. m. t. v. Nulla com.

Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Francisci de Paula C. Dupl. 1. cl. Off. C. non P. ritu Pasch. et pr. loc. Lectt. 1. Noct. *Beatus vir.* Miss. pr. cum Gl. Cr. In 2. Vesp com. seq.

Pro Clero Romano, omnia ut supra.

16, Fer. 4. S. Isidori ut in Calend. ad 15. cum com. S. Aniceti in 2. Vesp.

Pro Clero Romano, S. Benedict. Jos. Labre C. Dupl. ut in Calend.

17, Fer. 5. *Alb.* S. Leon. I. ut in Calend. ad 16. cum 9. Lect. etc. com. S. Anicet. in Laud. et Miss.

Pro clero Romano, de S. Isidoro fit 18. ut in Calend. ad 15. hujus et de S. Leone I. 9. Junii.

II. CHURCH OF ST. ISIDORE.

(*Nineteen Churches and Chapels in* 1888.)

Apr. 14. Vesp. de seq. m. t. v. Nulla com.
Pro Clero Romano, idem.

15. Fer. 3. *Alb.* S. Isidori Ep. C. D. Dupl. 1. cl. (fuit 4. hujus) Off. et. Miss. ut in Calend. In 2. Vesp. com. seq.
Pro Clero Romano, ut supra.

III. CHURCH OF ST. VINCENT FERRER.

(*Two Churches in* 1888.)

Apr. 14, Vesp. de seq. m. t. v. Nulla com.
Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Vincent. Ferrer. C. Dupl. 1. cl. (fuit 5. hujus). Off. C. non P. ritu Pasch. et pr. loc. Lectt. 1. Noct. *Beatus vir.* Miss. *Os justi.* C. non P. or. pr. cum Gl. Cr. In 2. Vesp. com. seq.
Pro Clero Romano, omnia ut supra.

16, Fer. 4. S. Isidori ut in Calend. ad 15. cum com. S. Anicet. in 2. Vesp.
Pro Clero Romano, S. Bened. J. Labre C. Dupl. ut in Calend.

17, Fer. 5. S. Leon. I. ut in Calend. ad 16. cum 9. Lect. et com. S. Anicet. in Laud. et Miss.
Pro Clero Romano, de S. Isidoro fit 18 ut in Calend. ad 15. hujus et de S. Leone I. 9. Junii.

IV. CHURCH OF ST. LEO THE GREAT.

(*Twenty-two Churches in* 1888.)

Apr. 14, Vesp. de seq. m. t. v. Nulla. com.
Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Leonis I. P. C. D. Dupl. 1. cl. cum Oct. partial. (fuit 11. hujus). Off. C. P. ritu Pasch. Lectt. pr. Miss. pr. cum Gl. et Cr. In 2. Vesp. com. seq.
Pro Clero Romano, omnia ut supra. Fest. S. Isidori ulterius transfert. ad 18. hujus.

16, Fer. 4. *Alb.* S. Isidor. Ep. C. Dupl. (fuit 4. hujus) Off. ut in Calend. ad 15. hujus cum com. Oct. in Laud. et Miss. In 2. Vesp. com. Oct. et S. Anicet. Pap. M.

Pro Clero Romano, S. Bened. J. Labre ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. Cr. Vesp. a cap. de seq. com. Oct.

17, Fer. 5. *Alb.* de Oct. 3. die Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. de Doctor. *Deus ita* vel in Breviar. *Qui post Orionas* 3. Noct. in Evgl. *Vigilate* de com. C. P. 2. loc. vel ut in festo. 9. Lect. com. S. Mart. in Laud. et Miss. in qua Gl. Cr. (et Evgl. *Vigilate* si in hoc dicta sit hom.) Non dic. *Prec.* nec. com. de Cruce. Vesp. de Oct.

Pro Clero Romano, S. Anicet. Pap. M. Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. Cr. Vesp. a cap. de seq. com. Oct.

18, Fer. 6. *Alb.* de Oct. 4. die Semid. ut heri Lectt. 2. Noct. ut in Octavar. de Doctor. *Auctores nostri* vel in Breviar. *Beati Patris*. Reliqua ut heri. Vesp. a cap. de seq.—*Jesu tibi sit gloria*—Hic claudit. Octava.

Pro Clero Romano, *Alb.* S. Isidor. Ep. C. D. Dupl. (fuit 4. huj.) ut in Calend. ad 15. huj. cum com. Oct. in Laud. et Miss. Vesp. a cap. de seq. com. præc. et Oct.

V. CHURCH OF ST. ANSELM.

(*Two Churches reported in* 1888.)

Apr. 20, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

21, Fer. 2. *Alb.* S. Anselmi Ep. C. D. Dupl. 1. cl. cum Oct. Off. C. P. ritu Pasch. et pr. loc. Lectt. 1. Noct. *Sapientiam* Miss. *In medio* cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infra Oct. ab utroque clero dicit. Cr. et fit com. in Vesp. Laud. et Miss. except. pro com. festis S. Marci et Patroc. S. Joseph, neque dicunt. *Prec.* aut com. de Cruce.

27, In 2. Vesp. com. seq. (ut in 1. Vesp. festi) S. Turib. Dom. et S. Vitalis M.,—Fest. S. Pauli a Cruce permanenter mutand. est in 11. Maji. *Pro Clero Romano*, nisi antehac fuerit fixum, in 9. Junii.

28, Fer. 2. *Alb.* Oct. S. Anselm. Dupl. Lectt. 1. Noct. Incip. Apoc. S. Joan. 2. Noct. ex Octavar. *Sollicitissime* vel ut in die festi 3. Noct. ex Octavar. *Luceat* vel ut in festo. 9. Lect. et com. S. M. in Laud. et Miss. ut in fest. cum Gl. Cr. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

VI. CHURCH OF ST. GEORGE.

(*Twenty-five Churches in* 1888.)

Apr. 22, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

23, Fer. 4. *Rub.* S. Georgii M. Dupl. 1. cl. cum Oct. Off. Mart. temp. Pasch. et pr. loc. Lectt. 1. Noct. *A Mileto*. 2. Noct. *Quibus ego vos laudibus* 3. Noct. *Ego sum vitis vera* Miss. pr. cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Diebus infr. Oct. pro utroque *Cler.* omn. ut in Calend. cum Cr. in Miss. et com. Oct. in Vesp. Laud. et Miss. except. festis S. Marc. et Patr. S. Joseph 2. cl. quando hæc com. omittitur. Die 26. omitt. com. de Cruce.

29, Vesp. a cap. de seq. (ut in 1. Vesp. fest.) Com. præc. Fest. S. Catharin. Sen. permanenter mutatur in 11. Maji.

Pro Clero Romano, Vesp. de seq. Com. Oct. (ut in 1. Vesp.) et præc.

30, Fer. 4. *Rub.* Octav. S. Georg. M. Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. S. August. *Patienter permittunt*, vel ut in festo 3. Noct. ex Octavar. *Ea de causa* vel ut in festo. Miss. ut in fest. Vesp. de seq. Com. præc.

Pro Clero Romano, *Alb.* S. Cathar. Senens. V. Dupl. 2. cl. Off. Virg. tant. ritu Pasch. et pr. loc. Lectt. 1. Noct. *De Virginibus*. com. Oct. in Laud. et Miss. cum Gl. Cr. Vesp. de seq. Com. præc. et Oct.

VII. CHURCH OF ST. ADALBERT.

(*Ten Churches in* 1888.)

Fest. S. Georgii permanenter mutand. in 11. Maji.

Pro Clero Romano, mutandum in 9. Junii, nisi jam anterior die sit fixum.

Apr. 22. Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

23. Fer. 4. *Rub.* S. Adalberti Ep. M. Dupl. 1. cl. cum Oct. Off. Mart. Pont. temp. Pasch. Lectt. 1. Noct. *A. Mileto* 2. Noct. *Dignum* 3. Noct. *Iste Locus* Miss. *Protexisti* Or. *Infirmitatem* (vel 2. Noct. *Quibus ego* 3. Noct. *Ne quisquam* Or. *Deus qui nos*) cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. serventur notata pro Oct. S. Georgii.

30. Fer. 4. *Rub.* Oct. S. Adalbert. Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. *Tempus animadvertite* vel ex Breviar. ut in fest. 3. Noct. ex Octavar. *Ea de causa* vel ex Breviar. ut in festo. Miss. ut in fest. Vesp. de seq. com præc.

Pro Clero Romano, mutatis mutandis ut in Oct. S. Georgii.

VIII. CHURCH OF ST. FIDELIS.

(*Six Churches in* 1888.)

Apr. 23. Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

24. Fer. 5. *Rub.* S. Fidelis a Sigmaring. Mart. Dupl. 1. cl. cum Oct. Off. M. temp. Pasch. et pr. loc. Lectt. 1. Noct. *A Mileto* 2. Noct. pr. 3. Noct. *Ego sum vitis vera.* Miss. *Protexisti* or. pr. Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro. utroq. Cler. omn. ut in Calend. cum exceptionibus notatis in Oct. S. Georgii.

Pro Clero Romano, etiam omittend. com. Oct in fest. S. Cathar. Sen.

30, Vesp. de seq. Com. Oct.(ut in 1. Vesp. fest.) et præc.

Pro Clero Romano, Vesp. de seq. Com. præc. et Oct. (ut in 1. Vesp.)

Maj. 1, Fer. 5. *Rub.* SS. Philippi et Jacobi. App. Dupl. 2. cl. Omn. ut in Calend. cum com. Oct. in Laud. et Miss. In. 2. Vesp. com. seq. et Oct. (ut in 2. Vesp.)

Pro Clero Romano, omnia ut supra.

IX. CHURCH OF ST. MARK.

(*Fifteen Churches in* 1888.)

Apr. 24, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

25, Fer. 6. *Rub.* S. Marci Evgl. Dupl. 1. cl. cum. Oct. ut in Calend. additur in eccles. paroch. 2. or. Rogat. sub una conclus. in Miss. princip. etiam pro Miss. processionis ubi hæc fit. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero omn. ut in Calend. cum Cr. in Miss. et com. Oct. in Vesp. Laud. et Miss. except. Patroc. S. Joseph. ac fest. SS. Philip. et Jacob. necnon pro Clero Romano, fest. S. Cathar. Senen.

Maj. 1. In 2. Vesp. com. seq. (ut in 1. Vesp. festi.)

Pro Clero Romano, idem.

Fest. S. Athanasii permanent. mutand. in 11. Maji, et pro Clero Romano, in 9. Junii, nisi antehac anteriori die fuerit fixum.

2, Fer. 6. *Rub.* Oct. S. Marci Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. *Quatuor ergo* vel ut in festo 3. Noct. ex Octavar. *Ipse Dominus* vel ex Breviar. ut in festo. Miss. ut in fest. sine com. Vesp. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

X. CHURCH OF THE PATRONAGE OF ST. JOSEPH.

(*One Church in* 1888.)

Pro Octava hujus festi habentur in Octavar. lectiones speciales concessæ Societati Jesu et Congregationi SS. Crucis et SS. Redemptoris.

Apr. 26, Vesp. de seq. Com. Dom. tant.

Pro Clero Romano, idem.

De S. Turibio hoc anno nihil fit.

27, Dom. 3. post Pasch. *Alb.* Patroc. S. Joseph. Conf. Dupl. 1. cl. cum Oct. Off. pr. 9. Lect. de hom. et com. Dom. in Laud. et Miss. cum Gl. Cr. Evgl. Dom. in fin. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero ut in Calend. cum Cr. in Miss. et exceptis fest. Dupl. 2. cl. com. Oct. in Vesp. Laud. et Miss. De S. Monica hoc anno fit ut simpl.

Maj. 3, In 2. Vesp. pro utroq. Clero com. seq. (ut in 1. Vesp. fest.) S. Monic. et Dom.

4, Dom. 4. post. Pasch. *Alb.* Oct. Patroc. S. Joseph, Dupl. Lectt. 1. Noct. Incip. Ep. B. Jacob. 2. et 3. Noct. ut in fest. 9. Lect. de hom. Dom. et com. S. Monic. et Dom. in Laud. et Miss. (ut in fest.) cum Gl. Cr. et Evgl. Dom. in fin. Vesp. a cap. de seq. Com. præc. S. Monic. et Dom.

Pro Clero Romano, omnia ut supra.

XI. CHURCH OF ST. TURIBIUS.

(*Three Churches in* 1888.)

Fest. Patroc. S. Joseph Dupl. 2. cl. hoc anno transferend. in 13. Maji; *pro Clero Romano*, in 9. Junii.

Apr. 26, Vesp. de seq. com. Dom.

Pro Clero Romano, idem.

27, Dom. 3. post. Pasch. *Alb.* S. Turibii. Ep. C. Dupl. 1. cl. cum Oct. Off. C. Pont. et pr. loc. Lectt. 1. Noct. *Fidelis Sermo* 9. Lect. de hom. et com. Dom. in Laud. et Miss. *Statuit* Gl. Cr. et Evgl. Dom. in fin. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero ut in Calend. cum Cr. in Miss. et except. fest. Dupl. 2. cl. com. Oct. in Vesp. Laud. et Miss.

Fest. S. Monicæ permanent mutand. in 11. Maji.

Pro Clero Romano, in 9. Jun. nisi antehac prius fuerit fixum.

Maj. 3, In 2. Vesp. com. seq. (ut in 1. Vesp. fest.) et Dom.

4, Dom. 4. post Pasch. *Alb.* Oct. S. Turibii Dupl. Lectt. 1. Noct. Incip. Ep. B. Jac. 2. Noct. ex Octavar. *Tantum debet* vel ex Breviar. ut in festo 3. Noct. ex Octavar. *Datur uni-*

cuique vel ut in festo 9. Lect. de hom. et com. Dom. in Laud. et Miss. (*ut in fest.*) cum Gl. Cr. et Evgl. Dom. in fin. Vesp. a cap. de seq. Com. præc. et Dom.

Pro Clero Romano, omnia ut supra.

XII. CHURCH OF ST. PAUL OF THE CROSS.

(*Six Churches in* 1888.)

Apr. 27. Vesp. de seq. com. præc. tant. De S. Vitali M. nihil fit.

Pro Clero Romano, idem.

28. Fer. 2. *Alb.* S. Pauli a Cruce C. Dupl. 1. cl. cum Oct. Off. C. non Pont. rit. Pasch. et pr. loc. Lectt. 1. Noct. *Beatus vir.* Miss pr. cum Gl. Cr. In 2 Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

29. Fer. 3. S. Petri. Lectt. 1. Noct. Incip. Apoc. S. Joan. ex Dom. præc. Com. Oct. in Laud. et Miss. in qua Cr. et Vesp.

Pro Clero Romano, idem.

Fit com. Oct. seq. dieb. except. fest. Dupl. 2. cl. et dic. Cr.

Maj. 4. Vesp. a cap. de seq. Com. præc. et Dom.

Pro Clero Romano, idem.

Fest. S. Pii V. permanent. mutand. in 11 Maji et *pro Clero Romano* in 9 Jun. nisi jam anterius fuerit fixum.

5. Fer. 2. *Alb.* Oct. S. Paul. a Cruce Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. *Gaudete* vel ex Breviar. ut in festo. 3. Noct. et reliqua ut in festo. Vesp. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

XIII. CHURCH OF ST. CATHARINE OF SIENNA.

(*Four Churches in* 1888.)

Apr. 29. Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

30. Fer. 4. *Alb.* S. Cathar. Senens. V. Dupl. 1. cl. cum Oct. Off. V. tant. rit. Pasch. et pr. loc. Lectt. 1. Noct. *De Virginibus.* Miss. *Dilexisti* Or. pr. cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero omn. ut in Calend. cum Cr. in Miss. et com. Oct. in Vesp. Laud. et Miss. except. Dupl. 2. cl. Fest. S. Stanislai permanent. mutand. in 11. Maii.

Pro Clero Romano, fest. S. Benedict. II. mutand. in 9. Junii nisi antehac superiori aliq. die fuerit fixum.

Maj. 7, Fer. 4. *Alb.* Oct. S. Cathar. Senens. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De Virginibus, inquit* vel ex Breviar. ut in festo. 3. Noct. Octavar. *Intendat itaqu* vel ut in festo. Miss. ut in fest. Vesp. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

H. GABRIELS.

CONFERENCE.

Cotton Vestments Illicit.

Qu. Would you let me know why Catholic dealers in sacred vestments sell or advertise for sale chasubles, etc., made of cotton, linen, or wool, since the use of these is forbidden by the S. R. C.?

Resp. If dealers in sacred vestments advertise for sale chasubles, etc., as described, they simply advertise what a priest cannot lawfully use in the celebration of the Holy Mysteries, irrespective of poverty or any other reason, as has been repeatedly declared by the Sacred Congregation.

Errors on the subject may arise (apart from ignorance or mercenary considerations) out of a misunderstanding of the language used by some writers on rubrics. Thus Card. Bona [1] says, that the chasuble, stole, and maniple should be of the same material, adding: in nobilioribus quidem ecclesiis ex serico. From this some have inferred that in poor churches other material might be lawfully used. Others, as De

[1] Rer. liturg. I., 24, n. 5.—Cf. S. Alphonsi De Cærem. Miss.—Schober, c. i., 13, n. 26.

Herdt,[1] explain that linen or cotton is allowed in the manufacture of sacred vestments, *si fila serica superimponuntur*, which has been interpreted as requiring only a partial texture of silk in the vestments sold.

However, the S. R. C. is very explicit on the subject, as is shown by comparatively recent decrees. The following are the requirements obliging under pain of sin in the matter of vestments used in the celebration of Mass:

They should be made of silk.

A special concession has been made for poor churches, according to which, although they must be of silk, a basis and lining of linen, or cotton, etc., is permitted. This is the meaning of *si fila serica superimponuntur*. (Cf. Dub. I.)

Gold thread is permitted, and by reason of its preciousness may be used for both white and red colors; in poor churches also for green. (Cf. Dub. II. and III.)

Silver thread is allowed for white.

The veil covering the chalice and that used by the subdeacon at Mass must always be of silk. Hence, if the vestments be gold or silver, the veil, corresponding with them, should be at least lined with silk, and no other material can licitly be substituted.

Vestments which are painted or wrought in figures are licit only when the ground is silk or gold or silver-thread. (Cf. Dub. IV.)

DUBIUM I.

Per varia S. Rituum Congregationis Decreta vetitum est quominus sacra ornamenta ex gossypio vel lana contexta adhibeantur, immo ex holoserico opere tantum illa confici præscribitur. Quum vero omnes Ecclesiæ ob redituum defectum ejusmodi paramenta serica sibi comparare haud valeant, ab eadem S. Rituum Congregatione declarari petiit Emus et Rmus Dnus Cardinalis Miecislaus Ledochowski, Archiepiscopus Gnesen. et Posnanien. an attenta Ecclesiarum

[1] "Praxis," i., 167, n. 1.

paupertate liceat pro ornamentis sacris præparandis illud adhibere panni genus, quod ex parte externa, et oculis intuentium apparente ex filo serico integre contegitur, habet tamen operis textilis fulcimentum in gossypio, lana, vel in lino?

Et Sacra eadem Congregatio, postquam votum alterius ex Apostolicarum Cæremoniarum magistris exquisivit, referente infrascripto secretario, sic declarare rata est. *Attenta Ecclesiarum paupertate*, panni genus de quo in casu pro sacris ornamentis tolerari posse. Atque ita declaravit, et rescripsit.

S. R. C. Die 23 Mart. 1882.
(Decr. auth., n. 5838.).

DUBIUM II.

Color flavus tum sericus tum ex auro contextus potestne adhiberi pro albo, viridi, rubro ac violaceo, præsertim in Ecclesiis pauperioribus paramenta singulorum colorum a Rubrica præscriptorum facere non valentibus?

Resp. Quoad paramenta coloris flavi *negative*; quoad paramenta ex auro contexta *affirmative*, *excluso tamen colore violaceo.*

S. R. C. ita rescripsit die 5 Dec. 1868.
(Decr. auth. n. 5419 ad V.)

DUBIUM III.

Rmus D. Augustinus Riboldi hodiernus Episcopus Papien. exponens in Capitulo suæ Cathedralis Ecclesiæ non adesse ordinis distinctionem tum quoad præbendas, tum quoad sacra paramenta, sed in functionibus Pontificalibus omnes Canonici indistinctim pluviale assumere solere: a S. R. C. insequentium Dubiorum solutionem humillime expetivit, nimirum:

In dictis paramentis tela aurea admitti potest pro coloribus tum albi, tum rubri, vel distinctus color pro distinctis solemnitatibus respective adhibendus est?

Quatenus negative ad primam partem, et affirmative ad secundam, potestne permitti tela argentea pro paramentis albi coloris?

Et sacra eadem Congregatio ad relationem infrascripti secretarii exquisito voto alterius ex Apostolicarum Cæremoniarum magistris, re mature perpensa, ita propositis Dubiis rescribendum censuit:

Potest tolerari aurea pro coloribus albo et rubro tantum ratione pretiositatis.

(Ad alterum. resp.) *Affirmative.*

Atque ita rescripsit die 20 Nov. 1885.

(Decr. auth. n. 5943.)

DUBIUM IV.

Rmus Dnus Franciscus Salesius Bauer hodiernus Episcopus Brunen., exponens a Fidelibus sibi commissæ Diœceseos occasione primi millenarii ab obitu S. Methodii Episcopi proxime recolendi casulas et pluvialia dono offerri suis Ecclesiis exhibentia a tergo imagines SS. Pont. Cyrilli et Methodii non acu in tela serica, sed oleo super tela lineo vel gossypio pictas alterique ejusmodi telæ agglutinatas, a S. R. C. humiliter quæsivit, an sacra paramenta cum ejusmodi imaginibus legitime adhiberi possint?

Et sacra eadem Congregatio, ad relationem infrascripti secretarii, re mature perpensa ita in casu rescribendum censuit:

Pictas imagines uti exponitur permitti posse dummodo agatur de paramentis sericis vel auro argentoque contextis, ac de cætero ad normam legum liturgicarum confectis.

Atque ita rescripsit ac declaravit die 30 Mart. 1885.

(Decr. auth. n. 5933.)

Oleomargarine in Lent.

Qu. Does the usual dispensation in Lent allow only the use of Lard and not other extracts of a similar kind? Can Oleo-

margarine be knowingly used on days of fast and abstinence?

Resp. The Lenten Indult, by which the use of *Lard* is permitted in the preparation of food, is to be understood literally "de sagimine suili." On this all agree. Nevertheless, in some particular places the term has been applied to other substances. Custom as sanctioned by the interpretation of the annual Lenten Indult is on the whole a safe guide in practical doubts of this kind. As to the use of *Oleomargarine*, where it is stamped and sold as such, under Government supervision, we do not believe that it can be used instead of butter except by special dispensation. The reason is, because in this case it is understood that the *Oleomargarine* is prepared from the *fat of beef*. There is a very small quantity of milk added, before churning, but it never amounts to a fourth part of the whole mass. As Beef-juice or Beef-soup comes plainly under the prohibition, no matter in what form it is done up, there can hardly be any doubt about *Oleomargarine*, which in the supposed case is nothing but another name for beef-fat. The fact that it is actually a substitute for Butter among our poor people may be a good reason for asking its use by dispensation, but without this it would be as unlawful as if beef were sold in a cheap form of Fish-sausage or mockturtle. Moreover, the condition of the poor is much the same as before *Oleomargarine* was introduced, which is to say, that they don't depend on the use of the article, although it may be cheaper than butter.

But we have designedly said "*where Oleomargarine is stamped and sold as such*," because we do not believe that the question of whether what is sold as Butter be in reality Oleomargarine need agitate any person or oblige them to investigate. There is here no question concerning the integrity of a sacrament which would oblige us to exceptional care in the use of an article. It is simply a matter of discipline, which we can not *knowingly* violate, but in regard to the observance of which we need employ only the *ordinary* care of prudent persons.

The Age Required for First Holy Communion.

Qu. The Bishop of the Diocese has the right to determine the age at which children may be admitted to first Holy Communion. But is there no exception in cases such as the following:

I. A child, talented, of good behavior and well instructed, so as to be fully prepared to receive the Holy Communion worthily, is presented by the parents for the first reception of the Holy Sacrament, in order that they might send it to college, secular or ecclesiastical, before it has attained the age laid down in the diocesan statutes.

II. The child of poor parents is sufficiently instructed and otherwise disposed to receive the first Holy Communion. The parents are about to move to a place at a considerable distance from the Church, where the child cannot conveniently visit the school daily; so they request to have it receive the first Holy Communion before the required age.

III. A family which is visited with a great deal of trouble and sickness need one of the children, twelve years old, very much, to assist in the household. The child has the necessary knowledge, but lacks one year of the age required for admission to first Holy Communion, according to the Episcopal statutes.—What is a pastor to do in the foregoing cases?

Resp. It seems to us a very simple matter to deal with these or any other cases which require the non-observance of a given statute. Consult the ordinary of the Diocese and ask exemption from the law in these particular cases. If there be no time to do this, act according to your best judgment and inform the ordinary of the fact and circumstances in a manner which is likely to elicit his approval.

A Substitute for the Paschal Candle.

Qu. As the ceremonies of Holy Week are not performed in our chapel, which is open to the public, we have no regular Paschal Candle, blessed on H. Saturday. In this case, would

it be against the Rubrics or the intention of the Church to place another large candle, similar to the Paschal candle in form, at the side of the altar, and is it wrong to light this candle at the principal Mass on Sundays and festivals during the Easter season?

Resp. According to a ruling of the "Academia Liturgica," the above practice would be illicit, it being a mere pious pretension, which in no way supplies the true meaning attached to the blessing and lighting of the Paschal Candle

"Inquiritur tandem, utrum in Oratoriis publicis, in quibus non celebrantur officia majoris hebdomadæ, accendi posset toto paschali tempore, loco cerei benedicti in Sabbato Sancto, alius extra cæremoniam hujus diei benedictus, ex. gr. in festo Purificationis B. M. V.

Resp. Post hucusque dicta, cum hujusmodi cereus nonnisi pia vel illusio quædam esse possit, æqua nobis videtur negativa responsio.[1]

Last Year's Paschal Candle.

Qu. Last year we made use of a costly and large Paschal candle, of which only a comparatively small portion was consumed during the Paschal season. Can we use the same candle this year, or must it be renewed each time?

Resp. The Paschal Candle is to be renewed each year; for, according to the best interpreters on the subject[2] the blessing given it on Holy Saturday is *constitutiva*, i. e., permanent, and cannot be repeated, so that the second blessing would be frustrated, the object being already blessed. It is, however, lawful to melt the candle over, because by the destruction of the old form it loses the blessing. It is also permitted to use part of the former candle, the ornamented base for example, and to add a new portion, provided the *added portion be larger* than the rest.

Quarti[3] says: Si cereus anni præteriti solum reficiatur

[1] Cf. Ephemerid. Lit., Nov., 1888, p. 677.

[2] Vide De Herdt, Praxis, vol. III., n. 53.

[3] De Benedictionibus, II., 6.

quoad minorem partem non posse licite iterum benedici anno sequenti, et absque peccato veniali, quia scilicet frustraretur suo effectu secunda benedictio contra reverentiam ei debitam.

The Paschal candle should be large, of pure wax (white), and the grains placed upon it in form of a cross are to be real *incense*, and not wood or other material.

Negro Education in Arkansas.

An article by us in the March number of the "Am. Ecclesiastical Review" has elicited some detailed statistics in reference to the diocese of Little Rock, Arkansas.

The Right Rev. Bishop Fitzgerald informs us of the following facts:

There are five schools with (at present) about 360 pupils and an average attendance of 300. During the season of planting and picking cotton the children are withdrawn. There are also five Religious Communities devoted to teaching negro children exclusively, viz., two houses of Sisters of St. Joseph; one house of Sisters of Mercy; one house of Sisters of Charity, and one house of Sisters of St. Benedict.

The Pine Bluff Industrial School for the Colored, which was opened on Sept. 9, 1889, had but 60 scholars when Hoffman's report was made out. It had 100, when Sadlier's appeared, and at present it has 140 pupils.—This is certainly a marked growth, and shows, as the Bishop expresses it, that Father Lucey, who is in charge of the school, has struck the right note in educating the colored race, namely, through Industrial Training. A great deal more could be done if the financial means were at hand. We see from a Prospectus of the Pine Bluff school, that many eminent Protestants of Arkansas show their approbation of the work of Catholics among the negroes, not only by supporting it as members of the Administrative Board of the school, but also by generous private donations. However, the field to be cultivated remains large, as in the Bishops estimate the negro population

of the state exceeds the number given in our statistics at 450,000.

There is *no* priest in the diocese *exclusively* devoted to the negro-mission.

REV. J. R. SLATTERY.

ANALECTA.

LETTER OF LEO XIII TO THE ROMAN CLERGY.

The following is a translation of a letter, lately written by the Sovereign Pontiff to Cardinal Parocchi, Vicar of Rome. Although the Holy Father speaks principally to the clergy of Rome, the sentiments of the August Head of the Catholic priesthood throughout the world have universal application and will be read with satisfaction by every priest.

Letter of The Holy Father to his Eminence the Cardinal Vicar of Rome.

MY LORD CARDINAL,

Among the manifold cares which by reason of the duties of Our Apostolic ministry we have always consecrated to the maintenance and growth of the Catholic religion in Italy, the most important is that regarding the Clergy, on whom in the main depend the interests of the faith and the good of souls. On every occasion, therefore, we have warmly inculcated that they be carefully trained, not only in solid and true science, but also more especially in the sacerdotal virtues and in that purely ecclesiastical spirit of the great eternal High Priest, Jesus Christ.

But in the City of Rome the necessity of such a disciplined Clergy is much stronger and more keenly felt. Here in the Capital of the Catholic World, in the very centre of our most holy religion, where Catholics from every quarter of the globe gather to strengthen their faith, here in a greater de-

gree than elsewhere it is necessary that the lives, the habits, and the works of those called the "*light of the world and the salt of the earth*" shine with greater brilliancy, in order that all may be edified and encouraged in good works.

In consequence, as we have recently communicated with all the bishops of Italy on this subject, so now, Lord Cardinal, we feel even greater need of calling your undivided attention to this all-important matter. The conditions peculiar to Rome, the immense number of ecclesiastics who flock here from every country, demand more assiduous care and industry, lest clerical discipline suffer thereby or lose its efficacy.

It is right to give due credit here to the vast body of ecclesiastics who with exemplary zeal devote their lives wholly to their ministerial duties and to the works of Christian charity, and who feel that the surest guaranty of good conduct, the source of Heaven's choicest blessings, and the success of their efforts, are identified with their loyalty and attachment to the Holy See and the Vicar of Jesus Christ, with obedience and respect for superiors, and with the spirit of union and harmony. Such as these perpetuate the glorious traditions of that Roman Clergy who have left so many shining examples for the imitation of posterity, some of whom even have been adjudged worthy of the honors of the saints. But it is well known that our enemies, in the war which under diverse forms they incessantly wage against the Church, aim more directly at Rome, and here concentrate all their energies. Accordingly they have commenced a work of darkness, even against the Clergy, with the perfidious intent of disparaging them, of creating disunion among them, and, by alienating them from their lawful superiors, of making them rebellious to their authority. For the attainment of this purpose no means are too low. But the most deplorable as well as the most painful are, that even among ecclesiastics themselves may be found some who, unmindful of the obligations and holiness of their sacred character, go so far as to take active part in promoting designs so iniquitous.

Wherefore the danger must be confronted without delay and with all possible energy. It is of supreme importance that the most diligent and judicious attention be given to the education of the junior clergy; that the shrewdest discernment and closest circumspection be exercised in the admission of clergy from other dioceses; that neither be left too much to their own guidance; but whether in regard to their conduct or the exercise of their various functions and duties, let them understand that they are always under the vigilant eye of their superiors, and let them feel the healthy restraints of firm and prudent discipline. But all should be animated by that spirit of sanctity, of abnegation, of sacrifice, and of zeal, which belongs to their sacred character, and which renders them true ministers of Christ. To the attainment of this end nothing can be more conducive than to call them from time to time into retreat. For the spiritual exercises are marvellously efficacious for the reformation of life, for perseverance in good, and for the invigoration of the spiritual forces in the midst of the dangers and sources of dissipation which the world offers.

We are aware that there exists here the holy custom of giving spiritual retreats to ecclesiastics. But now we wish something more definite, namely, that all the clergy of Rome without exception during the coming year consecrate some days to retirement and prayer.

To you, My Lord Cardinal, we entrust the care of this our will, and we feel sure that all ecclesiastics will respond to the call, and entering into our designs, will derive from the singular grace which God has in store for them that precious and lasting fruit which we so ardently desire.

To this end we invoke the most copious blessings of Heaven upon them, and to you, My Lord Cardinal, and all the clergy and people of Rome, we give from our heart the Apostolic benediction.

From the Vatican, Dec. 18th, 1889.

LEO P. P. XIII.

SANCTISSIMI DOMINI NOSTRI

LEONIS

DIVINA PROVIDENTIA

PAPÆ XIII

LITTERAE ENCYCLICÆ

AD OMNES PATRIARCHAS PRIMATES ARCHIEPISCOPOS EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES

DE PRAECIPUIS CIVIUM CHRISTIANORUM OFFICIIS.

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS ARCHIEPISCOPIS EPISCOPIS ALIISQUE LOCORUM ORDINARIIS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS

LEO PP. XIII.

VENERABILES FRATRES, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Sapientiæ christianæ revocari præcepta, eisque vitam, mores, instituta populorum penitus conformari, quotidie magis apparet oportere. Illis enim posthabitis, tanta vis est malorum consecuta, ut nemo sapiens nec ferre sine ancipiti cura præsentia queat, nec in posterum sine metu prospicere. Facta quidem non mediocris est ad ea bona, quæ sunt corporis et externa, progressio ; sed omnis natura, quæ hominis percellit sensus, opumque et virium et copiarum possessio, si commoditates gignere suavitatesque augere vivendi potest, natum ad majora ac magnificentiora animum explere non potest. Deum spectare, atque ad ipsum contendere, suprema lex est vitæ hominum : qui ad imaginem conditi similitudinemque divinam, natura ipsa ad auctorem suum potiundum vehementer incitantur. Atqui non motu aliquo cursuque corporis tenditur ad Deum, sed iis quæ sunt animi, cognitione atque affectu. Est enim Deus prima ac suprema veritas, nec nisi mens veritate alitur : est idem perfecta sanctitas summumque bonorum, quo sola voluntas aspirare et accedere, duce virtute, potest.

Quod autem de singulis hominibus, idem de societate tum domestica tum etiam civili intelligendum. Non enim ob hanc caussam genuit natura societatem ut ipsam homo sequeretur tamquam finem, sed ut in ea per eam adjumenta ad perfectionem sui apta reperiret. Si qua igitur ci-

vitas nihil præter commoditates externas vitæque cultum cum elegantia et copia persequatur, si Deum in administranda republica negligere, nec leges curare morales consueverit, deterrime aberrat ab instituto suo et præscriptione naturæ, neque tam est ea societas hominum et communitas putanda, quam fallax imitatio simulatioque societatis. Jamvero ea, quæ diximus, animi bona, quæ in veræ religionis cultu constantique præceptorum christianorum custodia maxime reperiuntur, quotidie obscurari hominum oblivione aut fastidio cernimus, ita fere ut, quanto sunt earum rerum incrementa majora, quæ corpus attingunt, tanto earum, quæ animum, major videatur occasus. Imminutæ plurimumque debilitatæ fidei christianæ magna significatio est in iis ipsis injuriis, quæ catholico nomini in luce atque in oculis hominum nimis sæpe inferuntur; quas quidem cultrix religionis ætas nullo pacto tulisset. His de caussis incredibile dictu est, quanta hominum multitudo in æternæ salutis discrimine versetur: sed civitates ipsæ atque imperia diu incolumia esse non possunt, quia labentibus institutis moribusque christianis, maxima societatis humanæ fundamenta ruere necesse est. Tranquillitati publicæ atque ordini tuendo sola vis relinquitur; vis autem valde est infirma, præsidio religionis detracto: eademque servituti pariendæ quam obedientiæ aptior, gerit in se ipsa magnarum perturbationum inclusa semina. Graves memoratu casus sæculum tulit: nec satis liquet num non sint pertimescendi pares. Itaque tempus ipsum monet remedia, unde oportet, quærere: videlicet christianam sentiendi agendique rationem in vita privata, in omnibus reipublicæ partibus, restituere: quod est unum ad pellenda mala, quæ premunt, ad prohibenda pericula, quæ impendent, aptissimum. In id nos, Venerabiles Fratres, incumbere opus est, id maxima qua possumus contentione industriaque conari: ejusque rei caussa, quamquam aliis locis, ut sese dedit opportunitas, similia tradidimus, utile tamen arbitramur esse in his Litteris magis enucleate officia describere catholicorum: quæ officia, si accurate serventur, mirabiliter ad rerum communium salutem valent. Incidimus in vehementem eamque prope quotidianam de rebus maximis dimicationem: in qua difficillimum est non decipi aliquando, non errare, non animo multos succumbere. Nostrum est, Venerabiles Fratres, admonere quemque, docere, adhortari convenienter tempori, ut *viam veritatis nemo deserat.*

Esse in usu vitæ plura ac majora catholicorum officia, quam eorum qui sint fidei catholicæ aut perperam compotes, aut omnino expertes,

dubitari non potest. Cum, parta jam hominum generi salute, Jesus Christus prædicare Evangelium Apostolos jussit omni creaturæ, hoc pariter officium hominibus universis imposuit, ut perdiscerent et crederent, quæ docerentur: cui quidem officio sempiternæ salutis omnino est adeptio conjuncta. *Qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur.* [1] Sed christianam fidem homo, ut debet, complexus, hoc ipso Ecclesiæ ut ex ea natus subjicitur, ejusque fit societatis maximæ sanctissimæque particeps, quam summa cum potestate regere, sub invisibili capite Christo Jesu, romani Pontificis proprium est munus.—Nunc vero si civitatem, in qua editi susceptique in hanc lucem sumus, præcipue diligere tuerique jubemur lege naturæ usque eo, ut civis bonus vel mortem pro patria oppetere non dubitet, officium est christianorum longe majus simili modo esse in Ecclesiam semper affectos. Est enim Ecclesia civitas sancta Dei viventis, Deo ipso nata, eodemque auctore constituta: quæ peregrinatur quidem in terris, sed vocans homines et erudiens atque deducens ad sempiternam in cœlis felicitatem. Adamanda igitur patria est, unde vitæ mortalis usuram accepimus: sed necesse est caritate Ecclesiam præstare, cui vitam animæ debemus perpetuo mansuram: quia bona animi corporis bonis rectum est anteponere, multoque, quam erga homines, sunt erga Deum officia sanctiora.—Ceterum, vere si judicare volumus, supernaturalis amor Ecclesiæ patriæque caritas naturalis, geminæ sunt ab eodem sempiterno principio profectæ caritates, cum ipse sit utriusque auctor et caussa Deus: ex quo consequitur, non posse alterum officium pugnare cum altero. Utique utrumque possumus et debemus, diligere nosmetipsos, benevolentes esse cum proximis, amare rempublicam potestatemque quæ reipublicæ præsit, eodemque tempore Ecclesiam colere uti parentem, et maxima, qua fieri potest, caritate complecti Deum.—Nihilominus horum officiorum ordo, vel calamitate temporum vel iniquiore hominum voluntate, aliquando pervertitur. Nimirum incidunt caussæ, cum aliud videtur a civibus respublica, aliud a christianis, religio postulare: idque non alia sane de caussa, quam quod rectores reipublicæ sacram Ecclesiæ potestatem aut nihil pensi habent, aut sibi volunt esse subjectam. Hinc et certamen existit, et periclitandæ virtuti in certamine locus. Urget enim potestas duplex: quibus contraria jubentibus obtemperari simul utrisque non potest: *Nemo potest duobus dominis servire,* [2] ita ut omnino, si mos geritur alteri, alterum posthaberi necesse sit. Uter vero sit anteponendus,

[1] Marc. xvi. 16.

[2] Matt. vi. 24.

dubitare nemo debet.—Videlicet scelus est ab obsequio Dei, satisfaciendi hominibus caussa, discedere: nefas Jesu Christi leges, ut pareatur magistratibus, perrumpere, aut, per speciem civilis conservandi juris, jura Ecclesiæ migrare. *Obedire oportet Deo magis quam hominibus.*[1] Quodque olim magistratibus non honesta imperantibus Petrus ceterique Apostoli respondere consueverunt, idem semper est in caussa simili sine hæsitatione respondendum. Nemo civis pace bellove melior, quam christianus sui memor officii: sed perpeti omnia potius, et ipsam malle mortem debet, quam Dei Ecclesiæve caussam deserere.—Quapropter non habent vim naturamque legum probe perspectam, qui istam in delectu officii constantiam reprehendunt, et ad seditionem ajunt pertinere. Vulgo cognita et a Nobis ipsis aliquoties explicata loquimur. Non est lex, nisi jussio rectæ rationis a potestate legitima in bonum commune perlata. Sed vera ac legitima potestas nulla est, nisi a Deo, summo principe dominoque omnium, proficiscatur, qui mandare homini in homines imperium solus ipse potest: neque est recta ratio putanda, quæ cum veritate dissentiat et ratione divina: neque verum bonum, quod summo atque incommutabili bono repugnet, vel a caritate Dei torqueat hominum atque abducat voluntates.—Sanctum igitur christianis est publicæ potestatis nomen, in qua divinæ majestatis speciem et imaginem quamdam tum etiam agnoscunt, cum geritur ab indigno: justa et debita legum verecundia, non propter vim et minas, sed propter conscientiam officii: *non enim dedit nobis Deus spiritum timoris.*[2] Verum si reipublicæ leges aperte discrepent cum jure divino, si quam Ecclesiæ imponant injuriam, aut iis, quæ sunt de religione, officiis contradicant, vel auctoritatem Jesu Christi in pontifice maximo violent, tum vero resistere officium est, parere scelus: idque cum ipsius reipublicæ injuria conjunctum, quia peccatur in rempublicam quidquid in religione delinquitur.—Rursus autem apparet quam sit illa seditionis injusta criminatio: non enim abjicitur principi legumque latoribus obedientia debita: sed ab eorum voluntate in iis dumtaxat præceptis disceditur, quorum ferendorum nulla potestas est, quia cum Dei injuria feruntur, ideoque vacant justitia, et quidvis potius sunt quam leges.—Nostis, Venerabiles Fratres, hanc esse ipsissimam beati Pauli Apostoli doctrinam: qui cum scripsisset ad Titum, monendos christianos *principibus et potestatibus subditos esse, dicto obedire,* illud statim adjungit, *ad omne opus bonum paratos esse:*[3] quo palam fieret,

[1] Act. v. 29. [2] II. i. 7. [3] Tit. iii. 1.

si leges hominum contra sempiternam legem Dei quicquam statuant, rectum esse non parere. Similique ratione princeps Apostolorum iis, qui libertatem prædicandi Evangelii sibi vellent eripere, forti atque excelso animo respondebat, *si justum est in conspectu Dei, vos potius audire, quam Deum, judicate : non enim possumus quæ vidimus et audivimus non loqui.* [1]

Ambas itaque patrias unumquemque diligere, alteram naturæ, alteram civitatis cælestis, ita tamen ut hujus, quam illius habeatur caritas antiquior, nec unquam Dei juribus jura humana anteponantur, maximum est christianorum officium, itemque velut fons quidam, unde alia officia nascuntur. Sane liberator generis humani de se ipse *Ego*, inquit, *in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati.* [2] Similiter, *ignem veni mittere in terram, et quid volo nisi ut accendatur?* [3] In huius cognitione veritatis, quæ mentis est summa perfectio, in caritate divina, quæ perficit pari modo voluntatem, omnis christianorum est vita ac libertas posita. Quarum rerum, veritatis scilicet et caritatis, nobilissimum patrimonium, sibi a Jesu Christo commendatum, perpetuo studio vigilantiaque conservat ac tuetur Ecclesia.

Sed quam acre adversus Ecclesiam bellum deflagraverit quamque multiplex, vix attinet hoc loco dicere. Quod enim rationi contigit complures res occultas et a natura involutas scientiæ pervestigatione reperire, easque in vitæ usus apte convertere, tantos sibi spiritus sumpsere homines, ut jam se putent numen posse imperiumque divinum a communi vita depellere.—Quo errore decepti, transferunt in naturam humanam ereptum Deo principatum : a natura petendum omnis veri principium et normam prædicant : ab ea manare, ad eamque esse cuncta religionis officia referenda. Quocirca nihil esse divinitus traditum : non disciplinæ morum christianæ, non Ecclesiæ parendum : nullam huic esse legum ferendarum potestatem, nulla jura; imo nec ullum Ecclesiæ dari in reipublicæ institutis locum oportere. Expetunt vero atque omni ope contendunt capessere res publicas et ad gubernacula sedere civitatum, quo sibi facilius liceat ad has doctrinas dirigere leges moresque fingere populorum. Ita passim catholicum nomen vel aperte petitur, vel occulte oppugnatur : magnaque cuilibet errorum perversitati permissa licentia, multis sæpe vinculis publica veritatis christianæ professio constringitur.

His igitur tam iniquis rebus, primum omnium respicere se quisque

[1] Act. iv. 19, 20. [2] Jo. xviii. 37. [3] Luc. xii. 49.

debet, vehementerque curare, ut alte comprehensam animo fidem intenta custodia tueatur, cavendo pericula, nominatimque contra varias sophismatum fallacias semper armatus. Ad cujus incolumitatem virtutis illud etiam perutile, et magnopere consentaneum temporibus indicamus, studium diligens, ut est facultas et captus singulorum, in christiana doctrina ponere, earumque rerum, quæ religionem continent, quasque assequi ratione licet, majore qua potest notitia mentem imbuere. Cumque fidem non modo vigere in animis incorruptam, sed assiduis etiam incrementis oporteat augescere, iteranda persæpe ad Deum est supplex atque humilis Apostolorum flagitatio, *adauge nobis fidem.* [1]

Verum in hoc eodem genere, quod fidem christianam attingit, alia sunt officia, quæ observari accurate religioseque si salutis semper interfuit, hac tempestate nostra interest maxime.—Nimirum in hac, quam diximus, tanta ac tam late fusa opinionum insania, profecto patrocinium suscipere veritatis, erroresque ex animis evellere, Ecclesiæ munus est, idque omni tempore sancteque servandum, quia honor Dei, ac salus hominum in ejus sunt tutela. At vero, cum necessitas cogit, incolumitatem fidei tueri non ii solum debent qui præsunt, sed *quilibet tenetur fidem suam aliis propalare, vel ad instructionem aliorum fidelium sive confirmationem, vel ad reprimendum infidelium insultationem.* [2] Cedere hosti, vel vocem premere, cum tantus undique opprimendæ veritati tollitur clamor, aut inertis hominis est, aut de iis, quæ profitetur, utrum vera sint, dubitantis. Utrumque turpe, atque injuriosum Deo; utrumque cum singulorum tum communi saluti repugnans: solis fidei inimicis fructuosum, quia valde auget remissior proborum opera audaciam improborum.—Eoque magis christianorum vituperanda segnities, quia falsa crimina dilui, opinionesque pravæ confutari levi negotio, ut plurimum, possunt: majore aliquo cum labore semper possunt. Ad extremum, nemo unus prohibetur eam adhibere ac præ se ferre fortitudinem, quæ propria est christianorum: qua ipsa non raro animi adversariorum et consilia franguntur. Sunt præterea christiani ad dimicationem nati: cujus quo major est vis, eo certior, Deo opitulante, victoria. *Confidite: ego vici mundum.* [3] Neque est quod opponat quisquam, Ecclesiæ conservatorem ac vindicem Jesum Christum nequaquam opera hominum indigere. Non enim inopia virium, sed magnitudine bonitatis vult ille ut aliquid a

[1] Luc. xviii. 5.

[2] S. Thom. II-II., Quæst. iii., art. ii. ad 2.

[3] Jo. xvi. 33.

nobis conferatur operæ ad salutis, quam ipse peperit, obtinendos adipiscendosque fructus.

Hujusce partes officii primæ sunt, Catholicam doctrinam profiteri aperte et constanter, eamque, quoad quisque potest, propagare. Nam, quod sæpius est verissimeque dictum, Christianæ quidem sapientiæ nihil tam obest, quam non esse cognitam. Valet enim per se ipsa ad depellendos errores probe percepta: quam si mens arripuerit simplex præjudicatisque non adstricta opinionibus, assentiendum esse ratio pronuntiat. Nunc vero fidei virtus grande munus est gratiæ bonitatisque divinæ: res tamen ipsæ, quibus adhibenda fides, non alio fere modo quam audiendo noscuntur. *Quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante?.... Ergo fides ex auditu, auditus autem per verbum Christi.* [1] Quoniam igitur fides est ad salutem necessaria, omnino prædicari verbum Christi consequitur oportere. Profecto prædicandi, hoc est docendi, munus jure divino penes magistros est, quos *Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei,* [2] maximeque penes Pontificem romanum, Jesu Christi vicarium, Ecclesiæ universæ summa cum potestate præpositum, credendorum, agendorum magistrum. Nihilomnius nemo putet, industriam nonnullam eadem in re ponere privatos prohiberi, eos nominatim, quibus ingenii facultatem Deus cum studio bene merendi dedit: qui, quoties res exigat, commode possunt non sane doctoris sibi partes assumere, sed ea, quæ ipsi acceperint, impertire ceteris, magistrorum voci resonantes tamquam imago. Quin imo privatorum opera visa est Patribus Concilii Vaticani usque adeo opportuna ac frugifera, ut prorsus deposcendam judicarint. *Omnes Christifideles, maxime vero eos, qui præsunt, vel docendi munere funguntur, per viscera Jesu Christi obtestamur, nec non ejusdem Dei et Salvatoris nostri auctoritate jubemus ut ad hos errores a sancta Ecclesia arcendos et eliminandos, atque purissimæ fidei lucem pandendam studium et operam conferant.* [3] —Ceterum serere fidem Catholicam auctoritate exempli, professionisque constantia prædicare, quisque se posse ac debere meminerint.—In officiis igitur quæ nos jungunt Deo atque Ecclesiæ, hoc est numerandum maxime, ut in veritate Christiana propaganda propulsandisque erroribus elaboret singulorum, quoad potest, industria.

Quibus tamen officiis non ita, ut oportet, cumulate et utiliter satisfacturi sunt, si alii seorsum ab aliis in certamen descenderint.—Futurum sane Iesus Christus significavit, ut quam ipse offensionem hominum in-

[1] Rom. x. 14, 17. [2] Act. xx. 28. [3] Const. *Dei Filius,* sub fin.

vidiamque prior excepit, in eadem pari modo opus a se institutum incurreret; ita plane ut ad salutem pervenire, ipsius beneficio partam, multi reapse prohiberentur. Quare voluit non alumnos dumtaxat instituere disciplinæ suæ, sed hos ipsos societate conjungere, et in unum corpus *quod est Ecclesia*,[1] cujus esset ipse caput, apte coagmentare. Permeat itaque vita Christi Jesu per totum compagem corporis, alit ac sustentat singula membra, eaque copulata tenet inter se et ad eumdem composita finem, quamvis non eadem sit actio singulorum.[2] His de caussis non modo perfecta societas Ecclesia est, et alia qualibet societate longe præstantior, sed hoc ei est inditum ab Auctore suo ut debeat pro salute generis humani contendere *ut castrorum acies ordinatam*.[3] Ista rei Christianæ compositio conformatioque mutari nullo modo potest: nec magnis vivere arbitratu suo cuiquam licet, aut eam, quæ sibi libeat, decertandi rationem consectari; propterea quod dissipat, non colligit, qui cum Ecclesia et Jesu Christo non colligit, verissimeque contra Deum contendunt, quicumque non cum ipso Ecclesiaque contendunt.[4]

Ad hanc vero conjunctionem animorum similitudinemque agendi, inimicis catholici nominis non sine caussa formidolosam, primum omnium concordia est necessaria sententiarum: ad quam ipsam videmus Paulum Apostolum Corinthios cohortantem vehementi studio et singulari gravitate verborum: *Obsecro autem vos, fratres, per nomen Domini Jesu Christi, ut idipsum dicatis omnes, et non sint in vobis schismata; sitis autem perfecti in eodem sensu et in eadem sententia.*[5]—Cujus præcepti facile sapientia perspicitur. Est enim principium agendi mens: ideoque nec congruere voluntates, nec similes esse actiones queunt, si mentes diversa opinentur. Qui solam rationem sequuntur ducem, vix in eis aut ne vix quidem una esse doctrina potest: est enim ars rerum cognoscendarum perdifficilis: mens vero et infirma est natura, et varietate distrahitur opinionum, et impulsione rerum oblata extrinsecus non raro fallitur; accedunt cupiditates, quæ veri videndi nimium sæpe tollunt aut certe minuunt facultatem. Hac de caussa in moderandis civitatibus sæpe

[1] Coloss. i. 24.

[2] *Sicut enim in uno corpore multa membra habemus, omnia autem membra non eumdem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra.*—Rom. xii. 4, 5.

[3] Cantic. vi. 9.

[4] *Qui non est mecum, contra me est: et qui non colligit mecum, dispergit.*—Luc. xi. 23.

[5] I. Cor. i. 10.

datur opera ut conjuncti teneantur vi, quorum animi discordant.—Longe aliter Christiani: quid credere oporteat, ab Ecclesia accipiunt, cujus auctoritate ductuque se certo sciunt verum attingere. Propterea sicut una est Ecclesia, quia unus Jesus Christus, ita cunctorum toto orbe Christianorum una est atque esse debet doctrina. *Unus Dominus, una fides.*[1] *Habentes autem eumdem spiritum fidei,*[1] salutare principium obtinent, unde eadem in omnibus voluntas eademque in agendo ratio sponte gignuntur.

Sed, quod Paulus Apostolus jubet, unanimitatem oportet esse perfectam.—Cum christiana fides non humanæ, sed divinæ rationis auctoritate nititur, quæ enim a Deo accepimus, *vera esse credimus non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest,*[2] consequens est ut, quascumque res constet esse a Deo traditas, omnino excipere singulas pari similique assensu necesse sit: quarum rerum abnuere fidem uni hac ferme recidit repudiare universas. Evertunt enim ipsum fundamentum fidei, qui aut elocutum hominibus Deum negent, aut de infinita ejus veritate sapientiave dubitent.—Statuere vero quæ sint doctrinæ divinitus traditæ, Ecclesia docentis est, cui custodiam interpretationemque Deus eloquiorum suorum commisit. Summus autem est magister in Ecclesia Pontifex romanus. Concordia igitur animorum sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiæ romanoque Pontifici perfecte subjectas atque obtemperantes, ut Deo.—Perfecta autem esse obedientia debet, quia ab ipsa fide præcipitur, et habet hoc commune cum fide, ut dividua esse non possit: imo vero si absoluta non fuerit et numeros omnes habens, obedientia quidem simulacrum relinquitur, natura tollitur. Cujusmodi perfectioni tantum christiana consuetudo tribuit, ut illa tamquam nota internoscendi catholicos et habita semper sit et habeatur. Mire explicatur hic locus a Thoma Aquinate iis verbis: *Formale . . objectum fidei est veritas prima secundum quod manifestatur in Scripturis sacris, et doctrinæ Ecclesiæ, quæ procedit ex veritate prima. Unde quicumque non inhæret, sicut infallibili et divinæ regulæ, doctrinæ Ecclesiæ, quæ procedit ex veritate prima in Scripturis sacris manifestata, ille non habet habitum fidei: sed ea, quæ sunt fidei, alio modo tenet quam per fidem. . . . Manifestum est autem, quod ille qui inhæret doctrinis Ecclesiæ tamquam infallibili regulæ,*

[1] Ephes. iv. 5. [2] II. Cor. iv. 13.

[3] Conc. Vat. Const. *Dei Filius*, cap. iii.

omnibus assentit, quæ Ecclesia docet: alioquin si de his, quæ vult, tenet, et quæ non vult, non tenet, non jam inhæret Ecclesiæ doctrinæ sicut infallibili regulæ, sed propriæ voluntati.[1] *Una fides debet esse totius Ecclesiæ, secundum illud; Idipsum dicatis omnes et non sint in vobis schismata: quod servari non posset nisi quæstio fidei exorta determinetur per eum, qui toti Ecclesiæ præest, ut sic ejus sententia a tota Ecclesia firmiter teneatur. Et ideo ad solam auctoritatem Summi Pontificis pertinet nova editio Symboli, sicut et omnia alia, quæ pertinent ad totam Ecclesiam.*[2]

In constituendis obedientiæ finibus, nemo arbitretur, sacrorum Pastorum maximeque romanis Pontificis auctoritati parendum in eo dumtaxat esse, quod ad dogmata pertinet, quorum repudiatio pertinax dijungi ab hæreseos flagitio non potest. Quin etiam neque satis est sincere et firmiter assentiri doctrinis, quæ ab Ecclesia, etsi solemni non definitæ judicio, ordinaria tamen et universali magisterio tamquam divinitus revelatæ credendæ proponuntur: quas *fide catholica et divina* credendas Concilium Vaticanum decrevit. Sed hoc est præterea in officiis christianorum ponendum, ut potestate ductuque Episcoporum imprimisque Sedis Apostolicæ regi se gubernarique patiantur. Quod quidem quam sit consentaneum, perfacile apparet. Nam quæ divinis oraculis continentur, ea Deum partim attingunt, partim ipsum hominem, itemque res ad sempiternam hominis salutem necessarias. Jamvero de utroque genere, nimirum et quid credere oporteat et quid agere, ab Ecclesia jure divino præcipitur, uti diximus, atque in Ecclesia a Pontifice maximo. Quamobrem judicare posse Pontifex pro auctoritate debet quid eloquia divina contineant, quæ cum eis doctrinæ concordent, quæ discrepent: eademque ratione ostendere quæ honesta sint, quæ turpia: quid agere, quid fugere, salutis adipiscendæ caussa, necesse sit: aliter enim nec eloquiorum Dei certus interpres, nec dux ad vivendum tutus ille esse homini posset.

Altius præterea intrandum in Ecclesiæ naturam: quippe quæ non est christianorum, ut fers tulit, nexa communio sed excellenti temperatione divinitus constituta societas, quæ illuc recta proximeque spectat, ut pacem animis ac sanctitatem afferat: cumque res ad id necessarias divino munere sola possideat, certas habet leges, certa officia, atque in populis christianis moderandis rationem viamque sequitur naturæ suæ consentaneam.—Sed istiusmodi regiminis difficilis est et cum frequenti offensione cursus. Gentes enim Ecclesia regit per cunctos terrarum

[1] II–II., quæst. V., art. 3. [2] Ibid. quæst. i., art. 10.

tractus disseminatas genere differentes moribusque, quas, cum in sua quaque republica suis legibus vivant, civili simul ac sacræ potestati officium est subesse. Quæ officia in eisdem personis conjuncta reperiuntur, non vero pugnantia, uti diximus, neque confusa, quia alterum genus ad prosperitatem pertinet civitatis, alterum ad commune Ecclesiæ bonum, utrumque pariendæ hominum perfectioni natum.

Qua posita jurium et officiorum terminatione, omnino liquet esse liberos ad res suas gerendas rectores civitatum: idque non modo non invita, sed plane adjuvante Ecclesia: quæ quoniam maxime præcipi, ut colatur pietas, quæ est justitia adversus Deum, hoc ipso ad justitiam vocat erga principes. Verum longe nobiliore instituto potestas sacra eo spectat, ut regat hominum animos tuendo *regnum Dei et justitiam ejus*,[1] atque in hoc tota versatur. Dubitari vero salva fide non potest, istiusmodi regimen animorum Ecclesiæ esse assignatum uni, nihil ut in eo sit politicæ potestati loci: non enim Cæsari, sed Petro claves regni cœlorum Jesus Christus commendavit.—Cum hac de rebus politicis deque religiosis doctrinæ quædam alia conjunguntur non exigui momenti, de quibus silere hoc loco nolumus.

Ab omni politico genere imperii distat christiana respublica plurimum. Quod si similitudinem habet conformationemque regni, profecto originem, caussam, naturam mortalibus regnis habet longe disparem.—Jus est igitur, vivere Ecclesiam tuerique se consentaneis naturæ suæ institutis ac legibus. Eademque cum non modo societas perfecta sit, sed etiam humana quavis societate superior, sectari partium studia et mutabilibus rerum civilium flexibus servire jure officioque suo valde recusat. Similique ratione custos juris sui observantissima alieni, non ad se putat Ecclesia pertinere, quæ maxime forma civitatis placeat, quibus institutis res christianarum gentium civilis geratur: ex variisque reipublicæ generibus nullum non probat, dum religio morumque disciplina salva sit.—Ad hoc exemplum cogitationes actionesque dirigi singulorum christianorum oportet. Non dubium est, quin quædam sit in genere politico honesta contentio, cum scilicet incolumi veritate justitiaque certatur, ut opiniones re usuque valeant, quæ ad commune bonum præ ceteris conducibiles videantur. Sed ecclesiam trahere ad partes, aut omnino adjutricem velle ad eos quibuscum contenditur, superandos, hominum est religione intemperanter abutentium. Ex adverso sancta atque inviolata apud omnes debet esse religio: imo in ipsa disciplina

[1] Matt. vi. 33.

civitatum, quæ a legibus morum officiisque religionis separari non potest, hoc est potissimum perpetuoque spectandum, quid maxime expediat christiano nomini: quod ipsum sicubi in periculo esse adversariorum opera videatur, cessandum ab omni dissidio, et concordibus animis et consiliis propugnatio ac defensio suscipienda religionis, quod est commune bonum maximum, quo sunt omnia referenda.—Idque opus esse ducimus aliquanto exponere accuratius.

Profecto et ecclesia et civitas suum habet utraque principatum: propterea in gerendis rebus suis neutra paret alteri, utique intra terminos a proxima cujusque caussa constitutos. Ex quo tamen nulla ratione disjunctas esse sequitur, multoque minus pugnantes.—Sane non tantum nobis ut essemus natura dedit, sed ut morati essemus. Quare a tranquillitate ordinis publici, quam proxime habet civilis conjunctio propositam, hoc petit homo, ut bene sibi esse liceat, ac multo magis ut satis præsidii ad perficiendos mores suppeditet: quæ perfectio nusquam nisi in cognitione consistit atque exercitatione virtutis. Simul vero vult, id quod debet, adjumenta in Ecclesia reperire, quorum ope pietatis perfectæ perfecto fungatur munere: quod in cognitione usuque positum est veræ religionis, quæ princeps est virtutum, propterea quod, revocando ad Deum, explet et cumulat universas.—In institutis igitur legibusque sanciendis spectanda hominis indoles est moralis eadem ac religiosa, ejusdemque curanda perfectio, sed recte atque ordine: nec imperandum vetandumve quidquam nisi ratione habita quid civili hominum societati sit, quid religiosæ propositum. Hac ipsa de causa non potest Ecclesiæ non interesse quales in civitatibus valeant leges, non quatenus ad rempublicam pertinent, sed quia fines debitos aliquando prætergressæ in jus Ecclesiæ invadunt. Quin imo resistere, si quando officiat religioni disciplina reipublicæ, studioseque conari, ut in leges et instituta populorum virtus pervadat Evangelii, munus est Ecclesiæ assignatum a Deo. Quoniamque fortuna reipublicæ potissimum ex eorum pendet ingenio qui populo præsunt, idcirco Ecclesia patrocinium iis hominibus gratiamve præbere non potest, a quibus oppugnari sese intelligat, qui jura ipsius vereri aperte recusent, qui rem sacram remque civilem natura consociatas divellere contendant. Contra fautrix, uti debet, eorum est qui, cum de civili deque christiana republica quod sentire rectum est, ipsi sentiant, ambas in communi boni concordes elaborare volunt.—His præceptis norma continetur, quam in publica actione vitæ catholicum quemque necesse est sequi. Nimirum, ubicumque in negotiis

publicis versari per Ecclesiam licet, favendum viris est spectatæ probitatis, eisdemque de christiano nomine merituris: neque causa esse ulla potest cur male erga religionem animatos liceat anteponere.

Ex quo apparet quam sit magnum officium tueri consensum animorum, præsertim cum per hoc tempus tanta consiliorum calliditate christianum oppugnetur nomen. Quotquot diligenter studuerint Ecclesiæ adhærescere, quæ est *columna et firmamentum veritatis* [1] facile cavebunt magistros *mendaces . . libertatem illis promittentes, cum ipsi servi sint corruptionis:* [2] quin imo ipsius Ecclesiæ virtutis participes futuri, insidias sapientia vincent, vim fortitudine.—Non est hujus loci exquirere, num quid, et quantum ad novas res contulerit opera segnior atque intestina discordia catholicorum; sed certe erant homines nequam minus habituri audaciæ, nec tantas edituri ruinas, si robustior in plurimorum animis viguisset fides, quæ *per caritatem operatur*, [3] neque tam late morum christianorum tradita nobis divinitus disciplina concidisset. Utinam præteritæ res hoc pariant, recordando, commodi, rectius sapere in posterum.

Verum ad negotia publica accessuris duo sunt magnopere vitia fugienda, quorum alterum prudentiæ nomen usurpat, alterum in temeritate versatur.—Quidam enim potenti pollentique improbitati aperte resistere negant oportere, ne forte hostiles animos certamen exasperet. Isti quidem pro Ecclesia stent, an contra, incertum: quandoquidem profiteri se doctrinam catholicam affirmant sed tamen vellent, certas ab ea discrepantes opiniones impune propagari posse Ecclesia sineret. Ferunt dolenter interitum fidei demutationemque morum: nihil tamen de remedio laborant, vel etiam nimia indulgentia aut perniciosa quadam simulatione non raro malum augent. Idem de sua in apostolicam Sedem voluntate nemini volunt esse dubium: sed habent semper aliquid, quod pontifici succenseant. Istiusmodi hominum prudentia ex eo est genere, quod a Paulo Apostolo *sapientia carnis* et *mors* animi appellatur, quia nec subest legi divinæ, nec potest subesse. [4] Nihil autem minus est ad mala minuenda providum. Inimicis enim, quod prædicare et in quo gloriari multi eorum non dubitant, hoc est omnino propositum, religionem catholicam, quæ vera sola est, funditus, si fieri posset, extinguere. Tali autem consilio nihil non audent: sentiunt enim, quo

[1] I. Tim. iii. 15. [2] II. Petr. ii. 1, 19. [3] Galat. v. 6.

[4] Sapientia carnis inimica est Deo; legi enim Dei non est subjecta: nec enim potest.—Rom. viii. 6, 7.

magis fuerit aliorum tremefacta virtus, eo sibi expeditiorem fore malarum rerum facultatem. Itaque qui adamant *prudentiam carnis*, ac nescire se simulant, christianum quemque debere bonum militem Christi esse: qui debita victoribus præmia consequi mollissima via atque intacti a certamine volunt, ii tantum abest ut iter malorum intercipiant, ut potius expediant.

Contra non pauci fallaci studio permoti, aut quod magis esset vitio, aliud agentes, aliud simulantes, non suas sibi partes assumunt. Res in Ecclesia geri suo ipsorum judicio atque arbitratu vellent usque eo, ut omne quod secus agitur, moleste ferant, aut repugnanter accipiant. Hi quidem inani contentione laborant, nihilo minus, quam alteri, reprehendendi. Hoc enim est non sequi potestatem legitimam, sed prævertere, simulque magistratuum munia ad privatos rapere, magna cum perturbatione ordinis, quem Deus in Ecclesia sua perpetuo servandum constituit, nec sinit a quoquam impune violari.—Illi optime, qui descendere in certamen, quotiescumque est opus, non recusant, hoc rato persuasoque, interituram vim injustam, sanctitatique, juris et religionis aliquando cessuram. Qui videntur sane dignum aliquid antiqua virtute suscipere, cum tueri religionem connituntur maxime adversus factionem audacissimam, christiano nomini exagitando natam, quæ Pontificem maximum in suam redactum potestatem consectari hostiliter non desistit: sed obedientiæ studium diligenter retinent, nihil aggredi injussu soliti. Jamvero quoniam similis obtemperandi voluntas, robusto animo constantiæque conjuncta, christianis universis est necessaria, ut quoscumque casus tempus invexerit, *in nullo* sint *deficientes*,[1] magnopere velimus in singulorum animis alte insidere eam, quam Paulus[2] *prudentiam spiritus* nominat. Hæc enim in moderandis actionibus humanis sequitur optimam mediocritatis regulam, illud in homine efficiens, ne aut timide desperet propter ignaviam aut nimis confidat propter temeritatem.—Est autem quod differat inter prudentiam politicam, quæ ad bonum commune, et eam quæ ad bonum cujusque privatim pertinet. Hæc enim cernitur in hominibus privatis, qui consilio rectæque rationi obediunt in gubernatione sui: illa vero in præpositis, maximeque in principibus, quorum muneris est cum potestate præesse: ita quidem ut politica privatorum prudentia in hoc videatur tota consistere, legitimæ potestatis jussa fideliter exequi.[3] Hæc dispo-

[1] Jac. i. 4. [2] Rom. viii. 6.

[3] *Prudentia in ratione est; regere autem et gubernare proprie rationis est; et ideo*

sitio atque hic ordo tanto magis valere in christiana republica debet, quanto Pontificis politica prudentia plura complectitur: ejus enim est non solum regere Ecclesiam, sed generatim civium christianorum actionis ita ordinare, ut cum spe adipiscendæ salutis æternæ apte congruant. Ex quo apparet, præter summam sententiarum concordiam et factorum, necesse esse politicam potestatis ecclesiasticæ observare in agendo sapientiam. Jamvero christianæ rei administratio proxime et secundum Pontificem romanum ad Episcopos pertinet: qui scilicet, quamquam pontificalis fastigium potestatis non attingunt, sunt tamen in ecclesiastica hierarchia veri principes; cumque singulas Ecclesias singuli administrent, sunt *quasi principales artifices . . . . in ædificio spirituali,* [1] atque habent munerum adjutores, ac ministros consiliorum Clericos. Ad hanc Ecclesiæ constitutionem, quam nemo mortalium mutare potest, actio est accommodanda vitæ. Propterea quemadmodum Episcopis necessaria est cum Apostolica Sede in gerendo episcopatu conjunctio, ita clericosque oportet cum Episcopis suis conjunctissime vivere, agere.— Ipsorum quidem Antistitum utique potest esse aliquid aut minus laudabile in moribus, aut in sententiis non probabile: sed nemo privatus arroget sibi personam judicis, quam Christus Dominus illi imposuit uni, quem agnis atque ovibus præfecit. Memoria quisque teneat sapientissimam Gregorii magni sententiam: *Admonendi sunt subditi, ne præpositorum suorum vitam temere judicent, si quid eos fortasse agere reprehensibiliter vident, ne unde mala recte redarguunt, inde per elationis impulsum in profundiora mergantur. Admonendi sunt, ne cum culpas præpositorum considerant, contra eos audaciores fiant, sed sic, si qua valde sunt eorum prava, apud semetipsos dijudicent, ut tamen divino timore constricti ferre sub eis jugum reverentiæ non recusent . . . . Facta quippe præpositorum oris gladio ferienda non sunt, etiam cum recte reprehendenda judicantur.* [2]

unusquisque inquantum participat de regimine et gubernatione, in tantum convenit sibi habere rationem et prudentiam. Manifestum est autem quod subditi, inquantum est subditus, et servi, inquantum est servus, non est regere et gubernare, sed magis regi et gubernari. Et ideo prudentia non est virtus servi, inquantum est servus, nec subditi, inquantum est subditus. Sed quia quilibet homo inquantum est rationalis, participat aliquid de regimine secundum arbitrium rationis, intantum convenit ei prudentiam habere. Unde manifestum est quod prudentia quidem in principe est ad modum artis architectonicæ, ut dicitur in VI Ethicorum: *in subditis autem ad modum artis manu operantis.* S. Thom. II. II., XLVII., art. XII.

[1] S. Thom. Quodlib. i. art. xiv.

[2] Reg. Pastor., Pars. III., cap iv.

Verumtamen parum sunt conata profutura, nisi ad virtutum christianarum disciplinam vita instituatur.—Illa est sacrarum literarum de Judæorum genere sententia. *Usque dum non peccarent in conspectu Dei sui, erant cum illis bona: Deus enim illorum odit iniquitatem . . . . Cum recessissent a via, quam dederat illis Deus ut ambularent in ea, exterminati sunt prœlio a multis nationibus.*[1] Atqui inchoatam formam populi christiani gerebat Judæorum natio: atque in veteribus eorum casibus sæpe imago inerat veritatis futuræ; nisi quod longe majoribus beneficiis auxit nos atque ornavit divina benignitas, ob eamque rem ingrati animi crimen multo efficit christianorum graviora delicta.

Ecclesia quidem nullo tempore nulloque modo deseritur a Deo: quare nihil est, quod sibi ab hominum scelere metuat: at vero degenerantibus a christiana virtute nationibus non eadem potest esse securitas. *Miseros* enim *facit populos peccatum.*[2]—Cujus vim veritatemque sententiæ si omnis retro experta est ætas, quid est caussæ quamobrem nostra non experiatur? Imo debitas jam instare pœnas, permulta declarant, idemque status ipse confirmat civitatum; quarum plures videlicet intestinis malis attritas, nullam ab omni parte tutam videmus. Quod si improborum factiones institutum iter audacter perrexerint: si evenerit iis ut, quemadmodum grassantur malis artibus et pejore proposito, sic opibus potentiaque invalescant, metuendum sane ne totas civitates a fundamentis, quæ posuit natura, convellant.—Neque vero prohiberi tantæ formidines sola hominum ope possunt, præsertim quia multitudo ingens, fide christiana rejecta, justas superbiæ pœnas in hoc luit, quod veritatem obcæcata cupiditatibus frustra conquirit, falsa pro veris amplexatur, sibique videtur sapere cum vocat *malum bonum, et bonum malum,* ponens *tenebras lucem, et lucem tenebras.*[3] Igitur Deus intersit, ac benignitatis suæ memor civilem hominum societatem respiciat necesse est. Quamobrem, quod vehementer alias hortati sumus, singulari studio constantiaque enitendum, ut clementia divina obsecratione humili exoretur, virtutesque, quibus efficitur vita christiana, revocentur.—Imprimis autem excitanda ac tuenda caritas est, quæ præcipuum vitæ christianæ firmamentum continet, et sine qua aut nullæ omnino sunt, aut fructu vacuæ virtutes. Idcirco beatus Paulus Colossenses adhortatus, ut vitium omne defugerent, variamque virtutum laudem consectarentur, illud subjicit, *super omnia autem hæc caritatem habete, quod est vinculum*

[1] Judith v. 21. [2] Prov. xiv. 34. [3] Isa. v. 20.

perfectionis.[1] Vere vinculum est perfectionis caritas, quia quos complexa est, cum Deo ipso intime conjungit, perficitque ut vitam animæ hauriant a Deo, cum Deo agant, ad Deum referant. Debet vero caritas Dei cum caritate proximorum consociari, quia infinitam Dei bonitatem homines participant, ejusque gerunt in se expressam imaginem atque formam. *Hoc mandatum habemus a Deo, ut qui diligit Deum, diligat et fratrem suum.*[2] *Si quis dixerit quoniam diligo Deum et fratrem suum oderit, mendax est.*[3] Atque hoc de caritate mandatum divinus ejus lator *novam* nominavit, non quod diligere homines inter se non aliqua jam lex, aut ipsa natura jussisset, sed quia christianum hoc diligendi plane novum erat atque in omni memoria inauditum genus. Qua enim caritate Jesus Christus et diligitur a Patre suo et homines ipse diligit, eandem impetravit alumnis ac sectatoribus suis, ut cor unum et anima una esse in ipso possent, sicut ipse et Pater unum natura sunt. Hujus vis præcepti nemo ignorat quam alte in christianorum pectus a principio descenderit, et quales quantosque concordiæ, benevolentiæ mutuæ, pietatis, patientiæ, fortitudinis fructus attulerit. Quidni opera detur exemplis majorum imitandis? Tempora ipsa non exiguos admovent ad caritatem stimulos. Renovantibus impiis adversus Jesum Christum odia, instauranda christianis pietas est, magnarumque rerum effectrix renovanda caritas. Quiescant igitur, si qua sunt, dissidia; sileant certationes illæ quidem, quæ vires dimicantium dissipant, nec ullo modo religioni prosunt: colligatisque fide mentibus, caritate voluntatibus, in Dei atque hominum amore, ut æquum est, vita degatur.

Locus admonet hortari nominatim patres familias, ut his præceptis et domos gubernare studeant, et liberos mature instituere. Initia reipublicæ familia complectitur, magnamque partem alitur intra domesticos parietes fortuna civitatem. Idcirco qui has divellere ab institutis christianis volunt, consilia a stirpe exorsi, corrumpere societatem domesticam maturant. A quo eos scelere nec cogitatio deterret, id quidem nequaquam fieri sine summa parentum injuria posset; natura enim parentes habent jus suum instituendi, quos procrearunt, hoc adjuncto officio, ut cum fine cujus gratia sobolem Dei beneficio susceperunt ipsa educatio conveniat et doctrina puerilis. Igitur parentibus est necessarium eniti et contendere, ut omnem in hoc genere propulsent injuriam, omninoque pervincant ut sua in potestate sit educere liberos, uti par est, more

[1] Coloss. iii. 14. [2] I. Jo. iv. 21. [3] Ibid. 20.

Christiano, maximeque prohibere scholis iis, a quibus periculum est ne malum venenum imbibant impietatis. Cum de fingenda probe adolescentia agitur, nulla opera potest nec labor suscipi tantus, quin etiam sint suscipienda majora. In quo sane digni omnium admiratione sunt catholici ex variis gentibus complures, qui suas erudiendis pueris scholas magno sumptu, majore constantia paravere. Æmulari salutare exemplum, ubicumque postulare videantur tempora, decet; sed positum sit imprimis, omnino in puerorum animis plurimum institutionem domesticam posse. Si adolescens ætas disciplinam vitæ probam, virtutumque christianarum tamquam palæstram domi repererit, magnum præsidium habitura salus est civitatum.

Attigisse jam videmur, quas maxime res hoc tempore sequi, quas fugere catholici homines debeant.—Reliquum est, idque vestrarum est partium, Venerabiles Fratres, curare ut vox Nostra quacumque pervadat, omnesque intelligant quanti referat ea, quæ his litteris persecuti sumus, reipsa efficere. Horum officiorum non potest molesta et gravis esse custodia, quia jugum Jesu Christi suave est, et onus ejus leve.—Si quid tamen difficilius factu videatur, dabitis auctoritate exemploque operam, ut acrius quisque intendat invictumque præstet a difficultatibus animum. Ostendite, quod sæpius ipsi monuimus, in periculo esse præstantissima, ac summe expetenda bona: pro quorum conservatione omnes esse patibiles labores putandos; ipsisque laboribus tantam remunerationem fore, quantam christianæ acta vita maximam parit. Alioqui propugnare pro Christo nolle, oppugnare est; ipse autem testatur,[1] negaturum se coram Patre suo in cœlis, quotquot ipsum coram hominibus profiteri in terris recusarint.—Ad Nos quod attinet, vosque universos, numquam profecto, dum vita suppetat, commissuri sumus, ut auctoritas, consilium, opera Nostra quoquo modo in certamine desideretur. Neque est dubium, cum gregi, tum pastoribus singularem Dei opem, quoad debellatum erit, adfuturam.

Qua erecti fiducia, cælestium munerum auspicem, benevolentiæque Nostræ tamquam pignus Vobis, Venerabiles Fratres, et Clero populoque universo, quibus singuli præestis, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die X Januarii An. MDCCCLXXXX. Pontificatus Nostri duodecimo,

LEO PP. XIII.

[1] Luke ix. 26.

DISPENSATIO A LEGE ABSTINENTIÆ ET JEJUNII.

S. R. UNIVERSALIS INQUISITIO

AD OMNES ARCHIEPISCOPOS,

EPISCOPOS ET LOCORUM ORDINARIOS CATHOLICI ORBIS.

Apostolicæ potestatis et benignitatis curas ad se vocavit, conditio et genus morbi, qui hoc tempore non Europam modo sed alias orbis regiones late pervasit. Hoc enim grassante malo permotus Sanctissimus Dominus Leo XIII, pro summo studio quod gerit, ut non solum in iis quæ animi sunt, sed in iis etiam quæ sunt corporis bono Fidelium consulat, Suæ sollicitudinis esse putavit, ea præsidia quæ in sua potestate sunt conferre Fidelibus, quæ corporis vitæque incolumitati adversus morbi vim dominantis prodesse posse visa sunt. Quamobrem ministerio Sacri Consilii Supremæ Romanæ Universalis Inquisitionis utens, omnibus Archiepiscopis, Episcopis et locorum Ordinariis Catholici Orbis, cunctis in regionibus qua morbus de quo supra dictum est, incubuit, Apostolica auctoritate facultatem impertit, ut Fideles queis præsunt a lege solvant qua abstinentiam et jejunium servare tenentur, donec iisdem in locis ipsorum judicio, hanc Apostolicam indulgentiam publicæ valetudinis ratio et conditio requirat. Optat autem Sanctitas sua, ut dum Fideles Apostolica hac benignitate utuntur, studeant impensius piis vacare operibus, quæ ad divinam clementiam demerendam valent. Quapropter eos hortatur, ut sublevandis caritate egenis, celebrandis ad preces et sacra officia templis, frequentique sacramentorum usui ad Deum exorandum placandumque studiose dent operam, cum aperte pateat crebra quibus afligimur mala, ad divinam justitiam esse referenda, quæ ob corruptos mores et late exundantem flagitiorum colluviem justas pœnas ab hominibus expetit.

Romæ, die 30 Januarii Anno 1890.

R. CARD. MONACO.

LIBRARY TABLE.

ANALECTA LITURGICA sedulo collegit et in lucem protulit W. H. Jacobus Weale. Londini, Fascic. I—IV. 1889.

This is quite a unique publication. Its primary object is to promote the study of Liturgy; but it does not propose to do so in the desultory manner of other liturgical periodicals. Its aim is apparently to bring together all the available matter from which a complete and accurate history of the liturgical books of the Western Church may be formed. The first step in this direction is a systematized examination of the Missals and Breviaries in use in the Church of the Latin Rite. For the purpose of establishing a standard of comparison the author presents a complete Index, alphabetically arranged, of the Missal published and corrected by order of Pius V., the best known and most authentic of all the Roman Missals. A similar Index will be made of the Breviary. In another part we find the authorized Kalendars of the various Churches of Latin Rite, beginning with the Roman. These are also to have an index at the end, so that it will be easy to locate at once the church or churches in which particular saints were venerated. This is the character of the matter contained in the first two fasciculi. The third and fourth parts are of a somewhat different type. They contain a complete treasury of Latin Hymns which have not hitherto been published, that is, they are such as will not be found in the collections of Daniel, Mone, Neale, Gautier, and other acknowledged hymnologists. This we consider the most interesting and valuable portion of the work thus far, the more so as the notes which accompany the hymns bear the stamp of erudite criticism. This part is published under the joint editorship of Messrs. Misset and Weale, both evidently accomplished scholars. Besides these leading features the "Analecta" proposes to bring historical articles concerning liturgy and ritual, descriptive notices and reprints of inedited and inaccessible documents, as well as critiques of more recent works on liturgy. Contributions will be in Latin, English, French, or German. At present the work is issued only by subscription (limited to 500 copies) in quarterly numbers, making 400 pages royal octavo per annum, at a cost of One Pound. The style of publication is in excellent taste and bears the imprint of the famous Publication Society of St. Augustine (Desclée,

De Brouwer & Co.) in France, although the present copies are issued from the office of the principal Editor, Mr. W. H. James Weale, 15 in the Grove, Clapham Common, London, S. W.

ST. BENEDICT'S PANIER. St. Meinrad, Ind. Nos. 1, 2, 3.

The object of this Monthly is to popularize the devotion of the Holy Face, and accordingly to offer a weapon to priest and people against the irreverences arising out of the habit of swearing, the desecration of the Sunday, and similar vices. It is also the regular organ of the confraternity of the Holy Face, for the German speaking Catholics of the United States. The spirit and character of its contents need no commendation, as it is published by the Benedictine Fathers, whose special vocation it is to educate by means of writing.

REVUE DES QUESTIONS SCIENTIFIQUES. Bruxelles. Jan., 1890.

Dr. Masoin continues in this number his learned dissertation on Animal Magnetism. The paper has interest for the priest, proving as it does the physical and moral dangers of hypnotism There can be no doubt as to the frightful moral consequences resulting from hypnotism. "To say nothing," says the writer, of "the abdication of the will, under its despotic influence compromising letters and apocryphal wills are written, bills of imaginary credit or debt are signed, criminal attempts are made on property and on public and private morality, and the crimes are perpetrated on the instant, leaving no recollection thereof in the mind of the subjects after they have regained normal consciousness; these iniquities may be suggested from afar and accomplished with astonishing precision at the time appointed, the memory retaining no trace of any of the circumstances which impose their commission." The medical dangers of hypnotism are to be treated in a following article.

THE DUBLIN REVIEW. Jan., 1890. London: Burns and Oates. New York: Cath. Publ. Soc. Company.

This number offers a varied and highly interesting series of articles. Those of an ecclesiastical stamp are *Anglicanism and Early British Christianity. By a member of the Cambrian Archæolog Assoc.*, and *The Sacrifices of Masses*, By Rev. Austin Richardson. The "object of the former paper is to test historically the identity alleged by Anglicans of the present Church of England with the Church of Britain in the sixth and earlier centuries. The tests employed are monasticism, devotion to the saints and to their relics, purgatory, chrism etc." The

other article is a refutation of a statement made by the Anglican Minister, Mr. Gore, in his "Roman Catholic Claims," that the 31st Article of the Anglican Creed is aimed against the doctrine (in the words of the Article 'commonly' taught) that, whereas Christ offered the Sacrifice of the Cross for the remission of Original Sin, He instituted the Sacrifice of the Mass for the remission of daily Actual sin, both mortal and venial. Mr. Gore, moreover, maintains "that this doctrine was taught by B. Abertus Magnus, and became current Catholic teaching." This double falsehood is ably refuted by Fr. Richardson.

NOUVELLE REVUE THÉOLOGIQUE, Tournai, Tom. xxi., No. 6, has an unusually large and important list of contents. We mention as of special importance the Rescript of the S. Congr. de Propag. Fide, granting exceptional privileges to those who are actively interested in the work of the Society "for the Propagation of the Faith," through whose co-operation a number of our American missions have in the past been and are still maintained. We reserve a translation of the document for the next number of the "Review."—The S. Penitentiaria gives a decision, dated Sept. 24, 1887, but only recently published, authorizing the bishop of Lucon in France to permit a Catholic magistrate to pronounce a civil divorce in a case where the petitioners appear to be contumacious, yet where the refusal to do so would bring considerable injury upon the syndicate. The magistrate is, however, required clearly to state that in his act he has regard merely of the civil contract, and that the bond of matrimony remains unbroken before God and in conscience.

The decrees of the Index Librorum prohibitorum since 1886 are given, and the Commentary on the constitution *Apostolicæ Sedis* is continued.

THE AVE MARIA. Notre Dame, Ind. vol. xxx, Nos. 1-6.

In selecting for comment from the contents of Catholic Periodical Literature in America and Europe such articles as are likely to prove of particular interest to our readers, we not only aim at putting within their reach much useful information which is otherwise scattered, but we would also save them the labor of sifting and the time spent in tentative reading of much varied matter.

In regard to the "Ave Maria" we could make no such selection We have glanced over its past volumes. Every page is redolent with the joy-inspiring odor of that Mystical Rose, whose praises the writers meant

in one form or other to sing. We doubt, indeed, whether among our many superior periodicals in the English language there is one which has a greater claim to popularity than the "Ave Maria," both for the general excellence of its matter and for the graceful form in which it presents its fair gathering. We have seen grave theologians seek information and recreation in its unpretending pages, whilst many a young heart has imbibed zeal and courage for a good cause from its reading. A priest could hardly adopt a surer way of obtaining for himself the blessing of Christ's Holy Mother, "They who make me known and loved by others, will be of the number of the elect," than by introducing this magazine among His flock. If we preach much in honor of Our Bl. Lady, this reading will confirm our work. If we have but rare opportunities of speaking about the august Queen of Heaven, this means will supply our omission.

BOOK REVIEW. *

PRÆLECTIONES DOGMATICÆ DE VERBO INCARNATO, quas in C. R. Universitate Œnipontana habuit Ferdinandus Aloys. Stentrup, S. J. Pars Altera. Soteriologia. Vol. I. pp. 696. 1888. Vol. II. pp. 1176. 1889. Œniponte. Felic. Rauch. Pustet & Co.

The first part (Christologia, pp. 1328.) of this elaborate treatise on the Incarnation appeared eight years ago, and received at that time high praise from competent critics. The present two volumes complete and aptly crown the entire work, enabling us, too, to form some estimate of the whole.—In the preceding portion Fr. Stentrup treats Chap. I. *De Divinitate Personæ in humana natura existentis.* Chap. II. *De Natura Assumpta Filii Dei.* Chap. III. *De Modo Assumptionis.* A goodly chapter this latter, covering more than a thousand pages. But its contents are weighty and demand the thorough analysis filling its six sections: § 1. *Ontologica Christi Natura.* § 2. *Nestorii hæresis.* § 3. *De ratione hypostaseos.* § 4. *Consectaria dogmatis de personæ in duabus naturis unitate.* § 5. *De duabus naturis distinctis et intermixtis Christi.* § 6. *De naturæ humanæ Christi dotibus et proprietatibus.* This section is at once the most developed, interesting, and practical of this part of the work. Did

* *N. B.* Through a printer's error a portion of Fr. Aertnys' Book review in the February number was misplaced. The part beginning at foot of page 153, to the end, belongs to page 159.

our space permit, we would like to present the author's treatment of a question intimately connected with Christian art—a question not unfrequently discussed by the secular press—that namely, which concerns the physical appearance of our Saviour. Fr. S. brings together the apposite passages of S. Scripture and of the early Christian writers under the two Theses (60–61): *In errore versari eos affirmamus, qui Christum deformem corpore atque oris specie fuisse arbitrantur—Probanda nobis eorum sententia videtur, qui Dominum nostrum corpore pulchrum fuisse docent.*

Soteriology—the two volumes before us—opens with a chapter on the *End of the Incarnation*, i. e., *Redemption*. Having proved in Thesis I. that the Redemption of mankind was the end of the Incarnation, Fr. S. develops the Thomistic teaching on the disputed subject whether, in case man had not sinned, the Son of God would have become incarnate.—To the unthinking the question may appear of no special importance, yet to the theologian—Scholastic and Mystic—it is fruitful of weighty consequences. Of it De Lugo says: "*Quæstio hæc disputatur a S. Thoma et a theologis existimantibus eam esse ex dignioribus nostræ theologiæ*" (De Inc. D. 7). S. Bonaventure, after mentioning the opposing tenets, goes on to say: "*Quis autem horum modorum melior sit, novit iste, qui pro nobis incarnatus est. Quis etiam horum alteri præponendus sit, difficile est videre, pro eo quod uterque modus catholicus est et a viris catholicis sustinetur. Uterque etiam modus excitat animam ad devotionem secundum diversas considerationes*"—the one being, as he says, "*magis consonans judicio rationis*," the other "*sicut appareat plus consonans pietati fidei, tum quod scripturæ Patrumque testimoniis consentanea magis sit, tum quod Deo magis honorifica sit, tum quod magis mysterium incarnationis commendet atque ardentius fidelium affectum inflammet.*" It was these reasons which inclined both the Seraphic and the Angelic Doctor to their view—the one defended by Fr. S. in the Thesis: "*Videtur autem redemptio ita finis incarnationis fuisse, ut, homine non peccante, locum hæc non habuisset.*"

Chap. II. treats of the necessity of the Divine decree regarding the Incarnation—showing that the necessity was not absolute, "*imprimis quia Deo liberum fuit, hominem absque omni peccati remedio peccato et maledicto obnoxium relinquere*" (Th. 3); moreover "*quia aliis modis Deus humanum genus liberare a peccato potuisset*" (Th. 4); "*negari tamen nequit modum, quo Verbi incarnatione nos redemit esse convenientissimum*" (Th. 5); "*et necessarium in hypothesi, quod divina justitia pro peccato nostri generis satisfactionem postularet adæquatam*" (Th. 6). Twelve

Theses are given in chap. III. to Our Lord's redeeming satisfaction "ad normam *plenæ justitiæ;*" and nineteen more in chap. IV. to the work of Redemption in *se objectivo.* The treatment of Our Lord's Passion and Death (chap. V.) appears rather brief. The first three Theses run thus: "*Omne genus malorum, quæ humana malitia infligi possunt, Christus Dominus perpessus est* (Th. 38). "*Interna Christi passio . . . seu dolor internus et tristitia, quem Christus tam de malo culpæ omnium et singulorum hominum quam de malo pœnæ proprio concipiebat, adeo vehemens et acer erat, ut omnem dolorem quo puræ creaturæ in studio vitæ afficiuntur longe superaret*" (Th. 39). "*Externa . . . passio, seu dolor sensibilis, quem Christus tulit, merito creditur intensive maximus ita ut omnem dolorem, quo homines affecti unquam sunt, excesserit*" (Th. 40).

These propositions are deduced from passages of Holy Writ and confirmed by the arguments especially of SS. Thomas and Bonaventure. The deeper psychological principles on which they rest are discussed in the preceding volume. Fuller *patristic* illustration would have perfected their practical value. The volume closes with a chapter *de descensu Christi ad inferos* (Th. 45–53).

The second part of Soteriology begins with a chapter (vii. Th. 54–65) de Resurrectione Christi, succeeded by another on Our Lord's Ascension (Th. 66–72). The next two chapters, *de Sacerdotio Christi* (Th. 73–125) and *de Magisterio Christi* (Th. 126–169), are the fullest and most interesting of this half of the work. The nature of Our Lord's Priesthood in itself, and in its sacrificial acts—on the cross, in heaven, on the altar,—is searchingly analyzed and widely illustrated. The treatise on the Eucharistic Sacrifice is perhaps more fittingly placed here than in the tract of the Blessed Sacrament, for its real and logical connection with the Sacrifice offered in the Cenaculum and on Calvary can here be more clearly manifested. Some questions of frequent practical bearing are fundamentally examined in this chapter. We might instance art vii. (Th. 117–120), wherein it is shown that the subject to whom the Mass may be applied "*secundum omnem rationem fructus. . . sunt soli baptizati adulti viatores,*" However, "*nihil obstat quominus sacrificium eucharisticum ut impetratorium est, offeratur pro hominibus nondum sacro baptismi fonte ablutis.*" Moreover, whilst it may *validly* it cannot be *licitly* offered *for the excommunicatis vitandis vel toleratis.* We remark here in passing that there is a misleading blunder in the wording of Th. 119 in the Index. "Pro iisdem" is made to refer to the *unbaptized* of Th. 118; it should

refer to *excommunicatis vitandis* of Th. 120. The magisterial office of Our Lord—in *se et in Ejus vita*—is logically followed by His Kingdom, legislative and judiciary power, and the volume aptly ends with *de Christo capite* (ch. xii.).

Taking the work as a whole, the complete analysis of its subject matter, the ample development of its individual parts, the forcible and lucid setting forth of its arguments, place it not only in the front rank of modern theological literature but by the side of the great productions of the earlier giant theologians. It is, of course, deeply indebted to the latter. Yet it is far from being a mere compilation. It is the expression of the real *science*, the *sacra sapientia*, that informs the mind of its author.

It is to be regretted that in so extended a work, and one demanding such attentive study, more care was not taken to facilitate its reading by typographical aids—more marked divisions, headings, etc. An alphabetical index is given at the close of each part. The usefulness of the work might have been enhanced by an analytical index—such, for instance, as accompany Fr. Mazella's or Dr. Jungmann's volumes.

EPITOME EX VESPERALI concinnata ex Editionibus Typicis Antiphonarii et Breviarii Romani cura et auctoritate Sacrorum Rituum Congregationis publicatis. Editio Stereotypica.—Ratisbonæ, Neo Eboraci et Cincinnatii. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apostolicæ et S. Rituum Congr. Typog. MDCCCXC.

THE ROMAN VESPERAL according to the Vesperale Romanum for the Entire Ecclesiastical year. For the use of Catholic choirs and school-children. By Rev. John B. Jung, priest of the Diocese of Cleveland. With the approbation of the Right Rev. R. Gilmour, Bishop of Cleveland, Ohio.—Fr. Pustet & Co.

The Epitome has just been issued under the authority of the S. Congr. of Rites for the special convenience of parish churches where the *regular Vespers* are sung on *Sundays and Festivals*. It differs from the Roman Vesperal in this, that it does not contain the Vespers for every day in the year, such as ferials or minor and local Saints. It also omits everything which is not needed by the chanters; for example, the orations, chapters, etc., belonging to the celebrant. The book is accordingly the simplest and shortest form of Vespers for the singers on Sundays and feasts throughout the year in such churches and chapels where the ceremonies are usually carried out according to the Roman Liturgy.

But in many of our congregations this accurate observance of the complete Vesper office is practically impossible. A choir, select or of

children, or the entire congregation may be taught to sing the Psalms and responses, but they could hardly master the changes of the Antiphons belonging to particular feasts. This requires a certain familiarity with the Latin as well as with the details of the Roman Breviary, which can only be attained by special training. For the ordinary churches, therefore, where congregational singing and a general observance of the liturgical service is aimed at, the second volume, mentioned at the head of the review, although it is not a recent publication, will do excellent service. It contains the Vespers as they occur on Sundays and feasts, omitting the special antiphons. In all other respects it is complete. The fact that the organ-accompaniment in the latter book is in modern notation will probably recommend it as the more practical of the two works in the hands of organist and singers. As the author says: "it will take the priest only a minute to show the choir-master what Vespers are to be sung on the occurring Sunday or feast," and the service, rendered with spirit and exactness, will certainly increase devotion.

DIE BISCHOFS-WEIHE nach der Lehre und Liturgie der Katholischen Kirche, von DR. OTTO ZARDETTI, Bischof von St. Cloud, Minn., Nordamerika. Mit 13 Phototypien nach alten Kupferstichen.—Druck u. Verlag: Benziger & Co., Einsiedeln.

This beautiful little volume, published by a newly elected bishop on the eve of his consecration to the episcopal order, bespeaks the thoughtfulness of him who, in assuming the high responsibility to which he is called, would enter into the spirit of that magnificent function by meditating its full meaning. And having realized "the sweet aroma of this fair flower," as he calls the sacred order, "surrounded by manifold leaves of holy ceremonies," he communicates to others, and above all to the Catholic faithful who might witness these sacred acts, the wonderful secrets which they contain. How true, what he says: "Too often there exists a great spiritual chasm between the faithful present in the nave of the church, and the ministers performing the sacred functions in the sanctuary." He argues eloquently in his preface in favor of popularizing the liturgy of the Church by explaining it in detail to the people, who many a time, when asked whether they understand what they see with their eyes, are forced to answer with the Aethiopian in the Acts of the Apostles: "How can I, unless some one show me."

The interpretation which Bishop Zardetti gives of the rite of episcopal consecration is not drawn from devout sentiment and imagination,

it rests upon a dogmatic foundation. And in this particular field the author has on previous occasions shown himself both erudite and exact. The book contains also the rite of consecration in full, according to the Roman Pontifical, so that it serves as a guide during the ceremony itself as well as an explanation of its many beautiful details.

VEN. P. LUDOVICI DE PONTE, S. J., MEDITATIONES DE PRÆCIPUIS FIDEI NOSTRÆ MYSTERIIS. Part. III. and IV. Friburgi Brisgoviæ. Sumptibus Herder. MDCCCLXXXIX.— St. Louis, Mo.: B. Herder.

We have already on occasion of the issue of the first two volumes referred to the high merits of this work, newly edited by Father Lehmkuhl, S. J. The third volume, according to the title, contains the meditations on the Public Life of Our Lord, down to His Passion. It is introduced, however, by an instruction on the so called *vita mixta*, in which the active and contemplative spirit divide the life of the priest or religious. The opening two meditations are on the Life of St. John the Baptist, his preaching and humility. These are followed by the Life of Our Lord and the explanation of the parables which He made use of in His teaching. The fourth volume brings us down to Our Lord's Burial.

PREACHING. By St. Alphonsus de Liguori, Doctor of the Church. Edited by Rev. Eugene Grimm, C. SS. R.—New York, Cinc., Chicago: Benziger Bros. 1890.

Among the many practical works which the holy Doctor wrote for the guidance of the clergy there is probably none, if we except his Moral Theology, which deserves so thorough a study on the part of those engaged in the active ministry as this one. We are almost inclined to find fault with the title of the book. It does not let you suspect the amount of solid instruction contained in the volume. It addresses itself mainly to the missionary, and treats of preaching, instructing, catechizing. But it does not simply lay down principles and precepts to guide us in the manner of these important functions of the Evangelical ministry. It takes up each part of the Christian discipline, the commandments, the sacraments, the primary devotions of Catholics, and teaches by exemplifying the various portions of Christian doctrine in detail. The simple and popular style, which has made the devotional works of St. Alphonsus so accessible to all classes of persons, is also preserved here; and the Saint strongly advocates simplicity both in method and expression as the first quality of the preacher and teacher which secures for him

success. For those who find it necessary periodically to hold missions in their parishes we know of no better means to make their efforts lasting and proportionately fruitful, than to read this work over and over, and to make its methods a habit in their ministry of preaching and teaching.

THE HIDDEN TREASURE; or the value and excellence of the Holy Mass. Translated from the Italian of ST. LEONARD OF PORT MAURICE.—Benziger Bros. 1890.

GETHSEMANI, JERUSALEM, AND GOLGOTHA. Meditations and Prayers for Lent. Translated from the German, by Rev. A. Geyer. To which are added Prayers and Devotions.—Benziger Bros. 1890.

LEO XIII ON DEVOTION TO ST. JOSEPH. St. Joseph's Seminary, Baltimore, Md.

This is a modest but strong and worthy plea in behalf of the Colored Missions in the U. States. We need missionaries for the negroes, which is to say, we need priests of a more than ordinary spirit of self-sacrifice, and young men who are willing to become such.

WHO WAS BRUNO? A direct answer to a plain question. From the latest published documents. By John A. Mooney. New York: The Cath. Publ. Soc. Company. London: Burns & Oates. 1890.

As soon as the enemies of Papal rule had determined to enact the Giordano Bruno scene in Rome, the Italian book-market was literally flooded with accounts of the life of the renegade. None of them added materially to what Signor Berti had published on the vile subject twenty years before in furtherance of his interests with the Piedmontese faction. But what was new about these books was their captious form, their infamous affrontery in title and tone, which in a thousand different shapes appealed to the vulgar curiosity and the political passions of a rabble maintained by the public works to the carrying on of which the confiscated church property of Italy has furnished means. Such books, illustrated, in prose and in verse, as the *Vita anecdotica di G. B.; La Confessione; Il Trionfo; La Bestia trionfante* and *Il Candelajo* from his own shameless pen, are enough to convince any impartial mind out of Giordano Bruno's mouth that he was a foul-hearted demagogue; these and the laudations of the *honorable* Sig. Bovio and Il Professore Battaglini, together with endless editions of the *Illustrazione Italiana* and pictures and monographs of every description, called forth the indignant remonstrance of Catholic writers, who might have passed over the subject in silence but for the fear that the infectious literature would